

THE
ANATOMY
OF
Arminianisme:

OR
The opening of the CONTROVERSIES
lately handled in the Low-Countrys,
Concerning the Doctrine of Providence,
of Predestination, of the Death of
CHRIST, of Nature and
GRACE.

BY
PETER MOVLIN, Pastor of the Church
at Paris.

Carefully translated out of the originall Latine Copy.



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TO THE RIGHT
Worshipfull, *Sr. Henry Mildmay*,
Knight, Master of his Maiesties Jewels,
and Sir HENRY ROVV, Knight: All
Healk, Prosperity and Happineſſe.



RIGHT WORSHIPFULL:

It is not a new faſhion for ſuch as publiſh any Bookes, whether of greater or leſſer worth, to preſent them to ſome worthy Perſonages, for to be patronized, which howſoeuer it may be ſuperfluous and unſit at ſome times, and for ſome Bookes, yet it cannot but be very requiſite and ſit in this, both in reſpect of the Authour, and of his worke: For the Authour by Nation is a ſtranger, and the worke doubtleſſe ſhall meeete with many enemies: And therefore howſoeuer they are both of them of very great worth, yet both of them will haue neede of good countenance and defence. And as their neceſſitie in a forraine Region requires this, ſo their great worthinneſſe and pious intention demaunds it, as a dutie, at the hands of all good men: for herein the ſcrupulous doubts, or rather the ſubtle and querilous queſtions and diſputes of over-witty and audacious men, in very waighty points of Faith, are exquisitely diſcuſſed and reſolued, to the paciſying no doubt of many unſetled and unquiet mindes in the Church of Chriſt, which are more ready to be in-

The Epistle Dedicatorie.

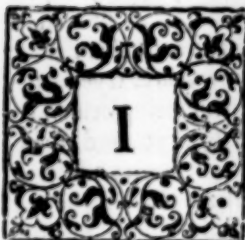
quists into deepe mysteries, then to beleene them. Now then my selfe being utterly obscure, and indeed altogether vnaccomplished for such a businesse, yet the Lot being fallen to mee to send this translation forth into the world, I had almost let it goe at all aduentures, to receiue such entertainment as the world vsually affords vnto strangers, but that calling to minde your Worships great courtesie and affabilitie, I thought they should not be vnwelcome vnto you: Besides, hauing a great desire to testifie the loue and much respect I beare vnto you, I imagined that I could not better doe it, then by intisling your Worships vnto so learned and holy a Treatise, tending to the maintenance of Religion and Truth; because as one of your Names is honoured, and that most worthily, by a famous and lasting Monument of loue vnto Learning, Religion, and Truth; so I rest assured, that by your patronage of this Booke, your Honourable fame shall be encreased; for which; and for all other blessings abundantly to be conferred vpon you, praying vnto almighty God: I beseech your Worships to pardon the boldnesse, and to accept of the good will of him, who ever will rest most humbly

At your Worships command.

Emanuel Colledge in Cambridge, founded by Sir Walter Mildmay.



TO THE MOST
ILLVSTRIOS AND
Most Potent Lords: the Lords
the States generall of the Vnited
Prouinces of the Low-Countryes.



INnumerable are the benefits
(most Renowned and most
mightie Lords) which haue
happened to your Prouinces
by the goodnesse of God, and
are supplied to you, as it were
by the immediate providence of
God. These are great things,
that your Common-wealth, flourishing with Riches,
inlarged with Territories, potent by sea and land; fa-
mous in the Artes both of Warre and Peace, hath so
beaten backe the force of a most mighty enemy, that
you haue alwayes waged warre on your enemyes
ground, and your Cities in the midst of the *beate* of
the warres, enioyed Halcion-dayes of Peace. All
which are done by the authority of your most Hono-
rable Senate, and by the conduct of the Prince of
ORANGE; of whose prayses it is better to be silent
A then

The Epistle to the States generall

then to speake but little. Euen they who enuy your good successes, doe yet admire your vertue. Finally, your Common-wealth hath had such a Senate, and such Princes, as God doth giue whensoever hee will aduance poore and afflicted estates, to the highest top of power and glory.

But among the other benefits of God, this is most eminent, that when the bottomlesse pit doth cast out that thicke smoake, which couereth almost the whole world in a thicke mist of ignorance, amongst you the Sunne of Truth doth clearly shine in his pure orbe, and hath scattered the darknes of ignorance. Whence it is come to passe that your country, together with ciuill bondage, hath shaken off the yoke layd vpon your consciences.

Sathan, that hee might hinder the course of these prosperous affaires, hath for many yeares tryed outward forces: From which enterprise being driuen, he hath betooke himselfe to craftie subtilties, and to intestine dissentions: hauing gotten men, who affecting nouelty, vnder the pretence of Pietie, haue torne the bowels of their owne Country and Church. Pittifull was the sight of your Pouinces: The enemy of our saluation did brandish amongst you the fire brand of deadly dissention: A tumultuous tragedy was acted on the Theatre of Belgia, your aduersaries beholding it with much pleasure: Finally, wee saw your Common-wealth shaking, and your estate *almost* desperate, had not God appearing, beyond all expectation, turned away this imminent destruction by timely and seasonable remedies: vsing to that purpose, your Authoritie, Wisedome, and prudent Constancie.

With

With how great patience you haue endured these turbulent wits, with how great vigilancy you haue prevented this *spreading contagion*, if no man should speake of it, yet the greatnesse of the disease, and your estate restored againe to safety, would abundantly witnesse. In which enterprise, the vertue of the most famous Prince of O R E N G E hath manifestly appeared, in whom wee haue a singular prooffe what very great industry can performe with greatest fortitude; who hath added to so many warlike acts, the praise of ciuill prudence. By this deed (most Honourable Lords) yee haue obtrayned more praise, by restoring, then by enlarging the Common-wealth : For this intestine pestilence hath in few yeares brought more dammage, then foraine warres were able to bring in many ages. Of which your vertue all the Orthodoxe Churches throughout Europe doe reape great fruit; because the sparkes of this flame did already flye to them; and the iudgements of many among foraine nations did wauer concerning these controuersies. For in the questions of *Providence* and *Predestination*, that opinion is wont to be most acceptable among the common people which doth measure the counsels of God by the counsels of men, and doth put vpon God humane affections.

But among other things which were prudently and happily done by you, the conuocation of the Synode of *Dordt* hath obtained the chiefe place. Then which Synode for many ages past there hath beene none more famous, more holy, nor more profitable to the Church. Wherevnto that yee might call most choise men from diuers parts, yee spared neither cost,

The Epistle to the States generall

nor labour; wherein all things were done so orderly and grauely, that it hath drawne the people into admiration, and hath stayed those that were itagging, and hath so troubled headstrong & oblitinate persons onely with the sight thereof, that they which before did seeme to be desirous of the conflict, and greedily to call for the encounter, haue by contrary practises, (whether feare strooke them, or their conscience affrighted them) begun to shun the hearing of the cause, to hate the light, and to worke delays. To so excellent a thing, both other Princes did exhort you, and especially the most renowned Prince *JAMES, King of great Brittain*e, who hath alwayes beene most earnest and forward to driue away the errorrs of all innouators; who as he is rightly stiled the *Defender of the Faith*, so he hath his eyes vigilant on all sides, carefully watching lest Christian faith should any where receiue any damage.

And I who to so holy a worke could not bring my trauell, haue at least brought my desires. It cannot be expressed how earnestly I desired to be present at that reuerend Synode, to which the Churches of *France* appointed me, with some of my brethren. What were the impediments which hindred my determined journey, I neede not rehearse; yet being absent, I performed what I could; For I sent to the Synode my opinion of the fise points of the Controuersies which are hindred in *Belgia*, hauing strengthened it with places & proofes out of the holy Scripture. And when many men, and the same good men, and of great authoritie and wisedome amongst you, had exhorted me that I would write somewhat vpon these controuerfies,

uerfies, I not vnwillingly obeyed; which I haue done, not so much in hope of effecting what I would, as being ashamed to refuse them, and desirous of making triall: For I had rather that godly and learned men should finde in me want of prudence, then accuse me of negligence. Therefore I haue printed my Schedule and papers, and haue reviewed those things which I had meditated vpon these questions, which I haue vttered in a plaine and vntrimmed stile, that as it were in a leane spare body, the force of the truth might clearly appeare. And I haue indeauoured to bring light to this darkenesse, in which the most quicke-sighted doe often grope at the way.

I am not ignorant, how dangerous a thing it is to vndergoe the hazard of so many iudgements; how many there that are ambitiously soure, and proudly disdainfull; how few there are that take and vnderstand these things; how fewer that are taken by them; how hard it is to contend with wily and wittie men; who euen when they themselues are caught, doe so speake as if they had catched others; and who in a desperate cause doe so carry themselues, as if they were touched with commiseration: who vndoe againe the things that haue beene begun by themselues, and doe of purpose infold their meanings, fearing to be vnderstood; like Lizards, who out of the open field doe runne into bushes. Nor am I ignorant how hard a thing it is for a man that is imployed, whose minde is troubled with other cares and businesse, to write punctually and exactly concerning those things whereto the most free studies are scarce sufficient, nor men at greatest leasure,

The Epistle to the States generall

But your humanitie and wisedome hath moued and stirred me vp, to be bold to attempt it: For ye know, that in great and hard enterprises, the endeauour is laudable, euen when successe is wanting. Nor haue I doubted to consecrate these my labours to you, that the worke done for the defence of that cause, which ye happily maintaine, might manifest it selfe in your name: I shall seeme to my selfe not to haue lost my labour, though I get no praise, if I obtaine pardon: Or if by my example, I shall stirre vpany to performe some thing more perfectly, whereby the truth may stand vnshaken against these innouators, which doe naughtily abuse their wits, and are of a wicked and vnhappy audacity.

In the meane while, in your wisedome you shall obserue from what beginnings, to how great encreases this pestilence hath come, and how vnder a shew of the liberty of prophesing, the raines are let loose to wanton wits, which couer licentiousnesse vnder the name of liberty. For whilest (as it were for the exercise and shew of wit) men dispute of those foundations of faith, of which heretofore there was no strife amongst vs, the most holy and most certaine things began to be called into doubt, and their scholasticall skirmishing, forthwith burst out into a serious and earnest fight. For when this liberty (as it falleth out) had passed from the Schooles into the holy Pulpets, and so into the Streetes, Tauernes, and Barbers-shops, the whole Country was changed into a certaine sea, boyling with tumults: Whence hatred hath beene bred in the people, and pietie is turned into contention, and obedience towards Magistrates is more slacke:

slack; to which evils, when the ambition of some men, affecting nouelties, had ioyned it selfe, which stirred vp this fire with winde and fuell laid to it, this flame in a short time hath vnmeasurably encreased: But by the goodnesse of God, and by your authority and prudent vigilancy (most illustrious Lords) the flame of so great a fire is abated, liberty is recouered, the Common-wealth is settled, the Vniuersitie purged, and truth, which in many places durst scarce open the mouth, or else was disturbed by contrary clamours, broke through the obstacles, and (as it is in the striking of flints) it shone more cleare by the very conflict; yea truely, by it there haue appeared no obscure encreases of pietie in the people; by it there is greater concourse to heare the word of God, and greater attention. For God (such is his goodnesse) doth vse vices themselues to stir vp vertues which grow sloathfull in idlenesse; For zeale and pietie being prouoked doe encrease, euen as the fire of the Smiths furnace decaying, is set on fire by water poured on. Also they that haue learned by experience, what snares Sathan doth lay for them that are a sleepe and vnwarie, are stirred vp to keepe watch for the time to come.

There yet remaine some reliques of this disease, neither is the malice of the Factions quite asswaged; but there is hope that the sides of this wound will in a short space close together againe, and mens mindes will be reconciled. So that it may be vnlawfull in your Vniuersitie (from whence this contagion crept into the whole Country) hereafter to teach any doctrine differing from the truth, and to call into doubt those

The Epistle generall of the States

things which are piously and prudently determined out of Gods word in your sacred Synode; and that hereafter no man be admitted to the sacred Ministry, whose faith is not tryed, and his consent with his brethren knowne; and that the authority be restored to Synodes, and their vse be made more frequent: that the euills that are breeding may be preuented at their beginnings, as when the stinging Scorpion is bruised presently vpon the wound. Also it hath beene wisely provided by you that these things hereafter bee not published among the common sort, that the people be not taught so much to dispute, as to liue: and that they accustome themselues to fight with their owne vices, and not with other mens opinions. For it is a most hard, and a very profitable combate which euery godly inan maketh with himselfe. On the contrary side, when strife is sowne by strife, and not the truth but the victory is sought, first charity and then truth is lost among the contenders.

And especially diligence is to be vsed, lest peace and riches bring forgetfulnesse of the Crosse of Christ: and lest the people vnmindfull of the benefits of God, should at length draw vpon them his iudgements. There are not wanting examples of people to whom when religion had brought forth riches and prosperity, a while after the same riches and prosperity choaked religion, and with a shamefull parricide killed their Mother. So much the more care therefore is to be had, that the cares of your people may alwayes ring with those instructions whereby the memory of the calamities driuen from them may be refreshed, and their mindes might tremble with a godly feare,
when

when they fore-see a farre off the dangers to come, and Satan lying in waite for them.

To which thing it is no light instigation, that by these late tumults you haue tryed, that the peace of the common-wealth, doth consist in the integrity of Religion, neither can the purity of true Religion (which is maintained by you) be violated, but that also the pillars on which your common-wealth standeth, and by which the authority of your supreme Magistracy is sustained, will be shaken. For these two are so knit together by a mutuall bond, that the one cannot be ouerthrowne, but the other also must fall downe. Your authority was strooke at through the side of Religion; and in the foundations of the Church the foundations of the common-wealth were vndermined. Your power therefore will be sound and safe, when obedience due to princes, shall be thought to be a part of piety: and when the Pastors of the Church shall traine vp, by the word of God, the people to performe obedience to you. And on the other side, the Church shall flourish when Princes shall be her nourcing fathers, and shall thinke themselves to be set by God at the sterne of the Common-wealth, that God might raigne by them, and that Religion might grow vp, and might carefully be manured vnder the shadow of their ciuill power. This you doe (most Illustrious Lords) diligently and happily: It cannot be said how much your people are indebted to you, and they will still owe you more. Surely, all good men in the Christian world, doe greet your so prosperous successe, and doe admire at your wisdom, and doe strine in prayers with God, that
he

The Epistle to the States generall, &c.

he would preferue you long to the Church and common-wealth; whom hee hath vsed to preferue the Church and common-wealth: and that he would so gouerne you by his spirit, and defend you by his carefull prouidence, that all your endeauours may obtaine their wished ends, and that yee may haue a common-wealth happily gouerned, a State set in safety, domesticall concord, abundant riches, valiant armies, frequent victories, a people obeying your command, and who may doubt whether they should call you Lords or Fathers.

One that doth highly honour your

most illustrious Lordships,

PETER MOVLIN.

Courteous Reader, be entreated to take notice of these faults, because they are materiall: The rest may be amended by the prudent Reader.

Page 4. line 2. reads people, out of the Pulpit: seeing. p. 13. l. 18. r. offend, God not compelling: But. p. 37. l. 1. r. by well aduised men, l. 2. r. by vnaduised men. p. 41. l. 1. r. order. We deny not that, &c. l. 3. r. as mans will. p. 54. l. 5. r. thou dost not play. p. 69. l. 30. 31. r. euery where received. l. 32. r. organically body. p. 71. l. 7. to put sinne into the will. p. 83. l. 10. 11. reprobated: and some are preferred others being neglected. p. 93. l. 11. r. the greatest punishment p. 95. l. 27. r. He could not. p. 144. l. 14. r. who will. p. 155. l. 5. r. We are predestinated to faith p. 169. l. 25. r. sence. In his. p. 171. l. 15. r. in order, admit. p. 209. *Let this be the title of the 26. Chapter. Of Reprobation. p. 218. l. 7. r. from good. p. 223. l. 18. r. a token heretofore that. p. 246. l. 14. r. of the sonne, is p. 284. l. 7. r. inordinate affections. p. 311. l. 27. r. remains, if vniuersall sufficient grace be added. p. 348. l. 14. r. this action of the spirit he carryeth. p. 422. l. 7. should not change. p. 462. l. 3. r. that by these words. p. 476. l. 27. but may finally.*

The Table of the Chapters contained in this Booke.

- H**ow soberly we are to deale in this argument. chap. 1.
That we are not therefore to abstaine from the doctrine of Providence and Predestination, although some abuse it to curiositie and impietie. And whereto it is profitable. chap. 2.
What the providence of God is. How farre it extends. That God is not the author of sinne. What permission is, and what blinding and hardning is. chap. 3.
Of the will of God. chap. 4.
Of the Antecedent and Consequent will of God. chap. 5.
Of the sinne of Adam. chap. 6.
That all mankind is infected with Originall sinne. chap. 7.
What Originall sinne is, and whether it be truly and properly sinne. chap. 8.
How the sinne of Adam may belong to his posterity, and how many wayes it may passe to his offspring. And first of the imputation of it; and whether the finnes of the Grand-father and great-Grand-fathers are imputed to their posteritie. chap. 9.
Of the propagation of the sinne of Adam to his posteritie. Where also of the tradition both of the soule and of sin it selfe. chap. 10.
Whether the power of beleeving the Gospell is lost by the sinne of Adam. chap. 11.
That God doth saue those whom of his meere grace he chose out of mankind, corrupted and obnoxious to the curse. What Predestination is; the parts of it. That Arminius did.

THE TABLE.

- did not understand what the decree of Predestination is,
and that he hath utterly taken away Election. chap.12.
- Of the Object of Predestination, that is, whether God elect-
ing or reprobating, considereth a man as fallen or not
fallen. chap.13.
- That the Apostle Saint Paul in the ninth to the Romanes,
by the word Masse, understood the corrupted Masse.
chap.14.
- That Arminius doth willingly darken the words of the A-
postle which are cleare and expresse. chap.15.
- The opinions of the parties, upon the doctrine of Predesti-
nation. chap.16.
- That the Arminians make fore-seene-faith the cause of the
election of particular persons. chap.17.
- The decree of generall Election is searched into, by which
Arminius will haue all men to be elected under the con-
dition of faith. chap.18.
- The election of particular persons, in respect of faith fore-
seene, is confuted by the authoritie of the Scripture. It is
proued that men are not elected for faith, but to faith.
chap.19.
- Election for faith fore-seene is confuted by places taken out
of the Gospell of Saint Iohn. chap.20.
- The same is proued out of the eight, ninth, and the eleauenth
Chapter to the Romanes. chap.21.
- The same Election, in respect of faith fore-seene, is confuted
by reason. chap.22.
- The opinion of Saint Austin concerning Election for faith
fore-seene. chap.23.
- The arguments of the Arminians, by which they endea-
mour to stablish Election for faith fore-seene, are exami-
ned. chap.24.
- Whether

THE TABLE.

- whether Christ be the cause and foundation of Election.* chap. 25.
Of Reprobation. chap. 26.
How farre, and in what sence, Christ died for all. chap. 27.
That reconciliation, remission of sinnes, and saluation is not obtained nor purchased for all, and particular men, by the death of Christ. chap. 28.
The obiections of the Arminians are answered, by which they endeauour to maintaine and confirme the obtaining of saluation for all men. chap. 29.
That it was long agoe disputed whether Christ died for al, but in a farre other sence. chap. 30.
Whether God loue all men equally, and doth alike desire the saluation of all. chap. 31.
Offree-will: the opinions of the parties. chap. 32.
It is proued out of the holy Scripture, that an vnregenerate man is altogether destitute of the power and liberty of free-will in those things which belong to saluation. c. 33.
The reasons of the Arminians are examined, by which they maintaine free-will in an vnregenerate man concerning things that are spirituall and belonging to saluation. chap. 34.
The obiections of the Arminians borrowed from the Pelagians, and Papiists, are answered. Whether an vnregenerate man doth necessarily sinne; and whether necessity excuseth the sinner: Also whether God commandeth those things which cannot be performed by man. chap. 35.
Of the outward and inward calling, and whether the one may be without the other. chap. 36.
Of the distinction of Grace into sufficient and effectuell Grace. chap. 37.
The

THE TABLE.

- The opinion of the Arminians concerning vniuersal grace, which is also called sufficient grace.* chap. 38.
- Vniuersall sufficient grace is confuted by places of Scripture.* chap. 39.
- The same sufficient grace is impugned by reasons.* ch. 40.
- The arguments by which the Arminians maintaine vniuersall sufficient grace are confuted.* chap. 41.
- The consent of the Arminians with the Semipelagians is declared.* chap. 42.
- The opinion of the Arminians concerning the manner of the operation of grace, and of that power which they call Irresistible. Of morall perswasion. And of the power and act of cleeuing.* chap. 43.
- The opinion of the Orthodoxe Church, concerning the conuersion of man, and of the manner and certainty of conuersion.* chap. 44.
- The question of morall perswasion is sifted, and whether euery perswasion may be resisted.* chap. 45.
- The certainty of the conuersion of the elect, and the finall vnconquerablenesse of grace is proued.* chap. 46.
- The iudgement of Saint Austin concerning this controuerfie.* chap. 47.
- That the Arminians doe openly stablsh that vnresistiblenesse which they impugne.* chap. 48.
- The weake objections of the Arminians against Irresistibility (that is, infallible certainty of conuersion) are answered.* chap. 49.
- An addition to the thirteenth Chapter, containing some places taken out of the confession of the Church of France, and out of the speciall doctors of this age, concerning the obiect of Predestination, and the iudgement of the Synode of Dordt.*

FINIS.



THE ANATOMIE of *Arminianisme.*

CHAP. I.

How soberly we are to deale in this Argument.



I n any other Argument especially in this which we are to treate of, that rule of Saint *Paul* is to be kept; *that no man be wise above that he ought, but that he be wise unto sobriety.* For God hath put a great mist ouer the secrets of his wisdom, into which it is a sinne to rush,

Rom. 12. 3.

lest while wee search into his Maiesty, we be overpressed by his glory: It is better to vnderstand things that are safe, then things that are high; and to keepe Gods commandements, then to pry into his counsels. This curiosity hath vndone mankinde. *Adam*, whilest he would be like God in the knowledge of good and

B

euill,

euill, lost his good, and learned euill to his losse, being punished. Hence Heresies haue beene bred, whilest men, violently carried with the itching of their owne wit, runne out beyond the bounds of Gods word. Hence haue proceeded those troubles which Sathan hath stirred vp in this age (which is as fertill of disputes, as it is barren of piety:) hauing vsed therto men, who by their lewd wit and rash presumption, daring to call God to account, and to prescribe lawes to him, haue greatly afflicted the most flourishing Churches of the low-Countries. Most safe therefore it is to follow God as our guide, to vnderstand so much as hee hath made manifest to vs in his word, to command silence to our selues, where God himselfe speaketh not. But we must haue a very great care, least we patronize and maintaine the wisdom and prouidence of God, with the damage of his iustice: and againe, lest while we defend his iustice, wee put out the eyes of his prouidence. God is not to be thought vniust, if hee doe any thing that doth not every way answer to the rules we haue conceived in our owne mindes. These two things are seriously to be auoided, as two fatall and dangerous rockes; and yet it is farre worse to set on God the marke of iniustice, then to place limits to his prouidence. For with lesse perill is God made a carelesse spectator and beholder of sinne, then if he be beleued to be the author and incitor to sinne. Neither is there any more capitall mischiefe, then to transference on God the cause of mans wickednesse. For thus it comes to passe, that men hauing broken their bars, doe scot-free commit all riot, as hauing God the patron and author of their wickednesse.

And

And yet to reſtraine curioſitie, and to ſtrike our mindes with a religious feare, the conſideration of our owne meaneneſſe being compared to the diuine maieſtie, is much profitable. For if any of vs ſhould cruſh to death an Ant with his foot, no man would lay to his charge an action of iniuſtice for it, although the Ant hath not offended him, although he hath not giuen life to the Ant, although he hath deſtroyed anothers worke, which cannot be reſtored by man, and although betweene man and it, there is no infinite inequality, but a kinde of certaine and finite proportion. But man hath grieuouſly offended God, and yet God hath giuen life to man, and there is no proportion betweene God and man, but as infinite a diſtance, as betweene a finite and infinite thing. If therefore God ſhall cruſh thoſe ſinfull men, which he is able to ſaue, if patiently tolerating the veſſels of anger, he ſhall make them the matter of his glory, ſhall any man expoſtulate with God, or thinke goodneſſe wanting in him, or accuſe his iuſtice?

CHAP. 2.

That we are not therefore altogether to abſtaine from the doctrine of Providence and Preaeſtination, although ſome abuſe it to curioſity and impiety. And wheretoe it is profitable.



Here are ſome who being weary of the contentions which proceede from the doctrine of Providence and Predeſtination, doe thinke that it is moſt ſafe for the peace of the Church and quiet of conſcience, not to touch

these questions, nor to speake any words of them to the people, to be suggested into them : seeing that by these speeches scruples are fastned in mens mindes, doubtings are bred, and the faith of the weake is shaken. Let the people be taught, (say they,) not what God doth or decreeth, but what he would haue to be done by vs: let the doctrine of good Workes be insilled into their minds, and the secrets of Election and Reprobation left to God.

Surely this speech sauoureth more of honesty, then truth. For these men while they make shew of the study of piety, and loue of concord; they doe secretly accuse Christ and his Apostles of imprudency and indiscretion, because they so often beate vpon the doctrine of Election, in the new Testament. And while they are held with a preposterous religion, they are the authors, that the Pastours of the Church cut away a portion from the word of God; neither doe they propound to the people the intire Doctrine of the Gospell. And whilest in a voluntary ignorance they affect the praise of modesty, they require discretion in God himselfe.

And what shall we say to this; that without this Doctrine, due honour cannot be giuen to God, nor our faith made stable? For by the Doctrine of Predestination, that immeasurable heape of the goodnesse and loue of God towards vs, by which he loued vs and respected vs, before the foundations of the world werelaid, doth enter into our mindes. Also whatsoever light or grace God doth measure to vs, is acknowledged to be a riuer flowing from that eternall loue. By this doctrine mans merits doe fall to the ground;

ground; and the imaginary faculty of free-will in things pertaining to saluation, doth vanish away. The confidence of our saluation will also stagger, vnlesse it be vpholden by the immutable decree of God, and not by mans free-will. This doctrine also is a great lightning of our sorrowes, and mitigation of all bitterness: while we consider that all things, euen those that are most grieuous, turne to the good of them, who are called by the purpose of God. Neither is there any more forcible instigation to good workes, then the acknowledgement of that eternall loue, wherewith God, in Christ, hath loued vs before all worlds. Finally, by this doctrine we are taught to search into our selues and to try our owne consciences, to finde in vs, and to stirre vp the testimonies of our election; knowing that our owne endeauour and care ought to further the election of God, and that by the way of hell, that is, by impenitency and vnbeliefe, it is impossible to come to heauen.

This Doctrine therefore, the Scripture being our guide, may profitably be propounded, so we keepe mediocrity betweene affected ignorance, and rash curiosity; and follow such a moderation, that while we doe auoide things vnlawfull, we doe not abstaine from those that are lawfull.


In this worke we haue to doe with men which offend both wayes, and doe runne vpon either extremity: For if any one, *Arminius* doth breake into the secrets of God, and doth with a scrupulous curiosity cut into peeces the decree of Election; and yet the same man doth extenuate the whole doctrine of Election, as a thing, which if it were not knowne;

In Perkins.
Pag. 84.

Gods loue by it would not be diminished towards vs, nor any iniury done to his grace: *They which denie this election (saith he) denie that which is true, but without any wrong to the grace or mercy of God.*

CHAP. III.

What the providence of God is. How farre it extends. That God is not the author of sinne. What permission is. And what blinding and hardening is.

I.  Providence is a diuine vertue, the gouernesse of all things, by which God hath fore-knowne and fore-ordained from eternity, both the ends of all things, and the meanes tending to those ends.

II. All things being present to God, there is nothing which from eternity he hath not foreseene: But whether hee hath made a peculiar decree for all seuerall euents, it may be doubted. For it doth not seeme likely that God, from eternity, hath decreed, how many eares of Corne shall grow in the Neapolitan or any other field; or how many shreds hang on the borne beggars coate, or covering: Because these things haue no respect of good or euill, neither doe they adde to the glory of God, or protection of the world: And therefore *Thomas* is of opinion, *That by the decree of God the number of men is determined, but not the number of Gnats or Wormes.* Not that those little things doe escape the knowledge of God, or that God cannot extend his providence to them, but because it doth not seeme conuenient to his so great wisdom, to decree any thing which doth adde nothing to

Summ: Theol.
2 part. Qy. 23
Art. 7.

to his glory, or to the protection of the vniuerse. Surely God hath, from eternity, fore-knowne all things, euen those that are least : But hee hath onely pre-ordained and decreed those things which haue in them some matter of good, and whereby the glory of God is made more illustrious, or the world more perfect.

III. The will of God cannot bee resisted. *Rom.* 9. 20. God speaketh of himselfe. *Esay.* 46. 10. *My Counsell shall stand, and I will doe all my pleasure.* And Saint Paul. *Ephes.* 1. *God hath made all things according to the purpose of his Will.* This doth not please *Arminius*: For he in his booke against *Perkins*, the 60. page, is of opinion, that God may make frustrate that particular end which hee hath propounded to himselfe ; and page 198. doth thinke that the antecedent will of God may be resisted : But how truly, we shall hereafter see.

IV. God is in no wise the author, or instigator of sin. *Psal.* 5. 5. *Pf.* 45. 8. For God is not onely iust, but also iustice it selfe : And it is as impossible that hee who is iustice it selfe should sinne, or be the author of sinne, as that whitenesse should blacke the wall, or heate make one cold. Neither doth God onely doe the thing that is iust, but therefore the thing is iust, because God doeth it. And surely that idle deuise of some, is to be hissed out, who say, that God, though he doth enforce men to sinne, yet himselfe doth not sin; because there is no sin where there is no law, and God is bound by no laws. I confesse indeed that God is obnoxious to no Law : And yet it is certaine, that hee can doe nothing that is contrary to his owne

Nature. God cannot lie, because hee is truth it selfe. God cannot sinne, because he is perfect righteousness it selfe. These speeches, that sinne is committed eyther by Gods procuring or furthering, are altogether to be rooted out of diuinity.

V. Man by his owne fault hath brought destruction to himselfe, neither can the fall of man be imputed to God. *Thy destruction, O Isræll, is from thy selfe; but in mee is thy helpe. Hosea 12. 9. 10.* As in the generation of the *Infans*, the sunne and man doe worke together; yet if a monster be generated, it is not ascribed to the sunne, but to man: For therefore is the monster bred, because through the defect of the organs, or the euill affection of the matter, the vniuersall agent cause is withdrawne from the accustomed course. Euen so to humane actions, God and mans will doe concurre, yet if any euill bee in the action, it ought not to be ascribed to God, but to the disposition of mans will.

VI. And yet the Scripture doth sometimes vse those phrases of speech, which doe yeeld occasion to the prophane, of imputing their sinnes to God, as being committed by his will and incitation. It is well knowne with how great wickednesse, the sonnes of *Jacob*, moued with enuy, sold their brother *Ioseph*: Of this fact *Ioseph* himselfe thus speaketh. *Genes. 50.* *Yee indeede thought euill against mee, but God meant it vnto good, that hee might saue much people alive.* As if GOD had beene the authour of this fact. The Scripture saith of the sonnes of *Samuel*, that they did not obey their fathers admonitions, because God would slay them. *1. Samuel 2. 25.* And *1. King. 2.* the malig-

malignant spirit sets himselfe before the tribunall of God, and offers to God his seruice, to deceiue the Prophets: To whom God said, *Thou shalt deceiue, and thou shalt preuaile: Goe forth, and doe so.* Shemei curseth *Dauid* with foule imprecations. 2. *Samuel* 26. which *Dauid* receiues as done by the incitation of God. Let him curse (saith hee) for God hath said vnto him; Curse *Dauid*. Very grieuous calamities followed *Davids* adultery with *Bathsheba*, and his murther of *Urias*, by the rebellion of his sonne *Abshalom*, who droue his father from his kingdome, and openly abused his wiues. *Nathan*, sent to *Dauid* from God, doth declare how these things came to passe, in these wordes: *Thou didst this secretly, but I will doe these things before all Israel.* 2. *Sam.* 12. Satan afflicted *Iob*, the Chaldees steale away his goods; what saith this seruant of God to these things? *The Lord* (saith hee) *hath giuen, and the Lord hath taken away; Blessed be the name of the Lord.* In the fourth Chapter of the *Acts*, Saint *Peter* saith thus: Against thy holy childe *Iesus*, whom thou hast annointed, both *Herod*, and *Pontius Pilate*, and the Gentiles, and the people of *Israel*, are assembled together, to doe whatsoeuer thy hand and thy counsell haue determined before to bee done. Saint *Paule*, in his first chapter of the Epistle of the *Romans*, speaking of the people that were worshippers of Idols, and were giuen ouer to all wickednesse, saith, that God gaue them vp to vile and wicked affections, that they might doe these enormous things. God himselfe doth witnesse, *Exod.* 10. & *Rom.* 9. That he hardned *Pharaohs* hart. Finally who doth not tremble at these words of God which are set downe in the sixt Chap.

Chap. of *Eſay*. Make the hart of this people ſar, and make their eares heavy, and ſhut their eyes : Leaft they ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and ſo conuert and be healed.

Leaft any prophane perſon ſhould abuſe theſe things, to the vnloofing of the claſpe of intemperancy; and leaft any whoſe heart is hardned againſt the word of God, ſhould impute the hardneſſe of it to God, who cannot be reſiſted. As that yong man in *Plautus*, thus excuſing himſelfe; *Deus mihi impulſor fuit*: God was an incitor to me, it was he drew mee to her: therefore ſome things are to be ſet downe whereby this queſtion may be cleered, and the truth may be brought out of this darkeneſſe.

In *Aulularia*.

VII. Before all other things wee admoniſh, that the middle way be kept betweene the two extreames. One whereof is, to make God the authour of ſinne; the other is to aſſigne any thing to be done, God being vnwilling, ignorant, or not regarding, as if ſitting in a watch-tower he did expect caſuall euent depending vpon chance, or vpon mans pleaſure. Let him runne into neither of theſe, who would acknowledge the providence of God without damage of his iuſtice, not fathering his ſinnes vpon him, and would not call in ignorance or neglect of things in God, for the defence of his iuſtice.

VIII. Firſt therefore, it muſt be graunted that ſinne is not committed without Gods permiſſion: Neither ought this word of *permitting* offend any one as if it derogated from the care and providence of God, ſeeing Saint *Paul* himſelfe in the 14. chapter of the

the *AEs* doth vse this word ; where he saith to the men of *Lycaonia*, *God in times past * suffered all nations to walke in their owne wayes* ; therefore God suffered sinne. To permit sinne is, not to hinder it when thou canst : thence it comes to passe that there are so many meanes of permitting sinne, as of hindring it. God doth hinder sinne two manner of wayes ; either by his Iustice, or by his Power. By his Iustice he hindereth sinne, by commanding, by forbidding, by admonishing, by threatning, and by promising. By his power he doth hinder it, when he doth take away ability, or remoue the occasion of sinning, or by the efficacy of his spirit, doth change and encline to piety our wils that are prone to sin. The former is a morall impediment, the latter a naturall, or euen a supernaturall. According to these meanes of hindering sinne, the meanes of permitting it are also diuers : For God doth permit sinne either by vnloosing the Law, and giuing liberty of sinning ; or by not drawing away the ability of sinning, which might hinder men from sinning in act. After the former manner God doth neuer permit sinne : after the latter manner he doth permit it ; which he doth in not hindring that man should assay it ; and in not giuing a certaine succour and measure of his grace, which if it were present, the sinne might be preuented.

I X. This permission is a certaine act of the diuine will, seeing it is voluntary ; for God doth nothing vnwitting or vnwilling : God therefore permits sinne, because he will permit it ; neither had he permitted it, if it had not beene good that it should be permitted : for if there were not euill, it would not be known what

what is good: euen as we should not know what light were, vnlesse there were a night; neither had his iustice (whereby he punisheth, nor his mercy whereby he pardoneth) beene made knowne, nor his wisdom, whereby he can draw good out of euill; nor his infinite loue, whereby hee sent his sonne into the world that he might die for vs; not that God doth stand in neede of our wickednesse to illustrate his glory, but because, otherwise, man could not come to that full felicity to which hee was created. For God cannot be perfectly knowne, and therefore not perfectly loued, so long as his iustice and mercy is vnknowne: So that by the very fall of man, God hath framed to man, a step to a more perfect condition; and although in the respect of many particular persons which perish, it might haue beene wished that man had not sinned, yet in respect of the vniuersall good, whereof regard is rather to be had, God ought not to haue vsed his power to haue hindred sinne, that it might not haue beene committed.

X. Furthermore, although God doth permit the Diuels and men to sinne, yet doth hee not so let loose the reynes to them, but that they are held fast bound by the bonds of his providence, and whilest they wander out of the path of righteousness, they are yet included within the limits of his providence, that they should not hurt them whom God loues: For although mans will hath corrupted it selfe; yet is not therefore the gouernment of God diminished, to which the willes of men are subiect, how much soener they are aduerse to his commandement, and driuen with the spirit of rebellion doe *gnash their teeth* against his gouernment.

XI. The

XI. The principall faculties of the soule are two, the Vnderstanding, and the Will; the one by which man knoweth, and the other by which hee moues himselfe. By the vnderstanding, we are learned or vnlearned, by the will, we are eyther good or euill. That which in the vnderstanding is to affirme or deny, that in the will, is to desire or to refuse. God doth not put wicked desires into the minde: but he doth often cast darknes into the mind, and in his iust iudgement doth blinde the vnderstanding, striking the rebells with a giddinesse, and making them drunke with the spirit of sleepe; yea truely, no otherwise then the master doth iustly blow out his seruants candle, which by night he doth abuse at dice: So God doth take away the light of his knowledge, when man doth abuse it to the contempt of God, and to the liberty of sinning. Howbeit, God hauing taken away this light, the erring will doth stumble, and grievously offend; but hardnesse of heart doth, of it selfe, follow this blindnesse of minde. For Saint *Iohn* ioyneth these together as hanging one vpon another. *Chap. 12. 40. God hath blinded their eyes, and hardened their hearts.* By this meanes latter finnes, are made the punishment of former finnes; as Saint *Austin* teacheth at large in his fift booke against *Iulian*. *Chap. 3. For by the very same thing, whereby man by his latter finnes is made more wicked, by the same he is also made more miserable:* Not that sinne is sent from God as a punishment, but because God doth vse for a punishment that sinne which is not from him. And hence doth that doctrine of a bare and carelesse permission vanish; because a iudge doth not punish by a carelesse permission; but
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by decreeing or iudging according to iustice.

XII. The subministration, and furnishing of the outward meanes of saluation, such as are the word and sacraments doe also worke to this obduration, and hardnesse of heart. For vnlesse God moue the heart by the powerfull grace of his spirit, mans wickednesse is more stirred vp by those outward helpes, and hauing cast off this troublesome yoake, he is carried through by-waies, and doth violently throw down himselfe with greater ruine: And then is fulfilled that which is said in the 81. *Psalme*. I gaue them vp to their owne hearts lusts, that they might walke in their owne counsells. But yet, that you might know that this hardnesse of heart doth proceede from man himselfe; the Scripture doth not onely say, that God hardned *Pharaohs* heart: but *Pharaoh* himselfe is said to haue hardened his owne heart. *Exod.* 8. 15. Neyther is that of Saint *Paule*, *Rom.* 1. any otherwise to be vnderstood; That God deliuereth ouer the wicked εις ἀδόκιμον νουν, to a reprobate minde and vile affections: For this reprobate minde, these vile affections are not put into the wicked by God, but they being in the vngodly, God hauing put out his light, doth suffer these vile affections to exercise their authority ouer them; as *Thomas* teacheth. *Lib.* 2. *Quest.* 79. *Art.* 1.

XIII. Furthermore, they are two sorts of them whose hearts are hardned; for besides that hardnesse of heart which is common to all the reprobates, whereby a man is left to himselfe, whence it cometh that hee doth alwaies grow worse, there are some that are ἀδικοι men of a high ranke of wickednesse, whom God doth deliuer to Sathan with a peculiar

peculiar and extraordinary vengeance; such as were *Pharaoh, Saul and Judas.*

XIV. Every politie being doth depend vpon God, as vpon the first and principall entity, neither can the creature moue it selfe without the assistance and sustentation of God: *For by him we liue, and moue, and haue our being, Acts 17.* Neither doth he onely worke by influence into the creatures, or assist them by a generall power and influence, but also by his peculiar assistance, by which he doth sustaine and direct seuerall actions. The euent which follow of seuerall actions doe declare this, which he doth witnesse, doe not happen by chance, but of his purpose, God so willing: *If an Axe falling out of the hand of him that cutteth wood, doth kill one that passeth by, God doth affirme that it was done by him. The Lot is cast into the lap, but the whole disposing thereof is of the Lord, Pro. 16. 33.* Deut. 19. 5.
Exod. 21. 13.

XV. Furthermore, although God by his concurrence, doth giue his influence into humane actions, sustayning the agent, and directing the actions, setting bounds to them, ordering the euent, and drawing good out of euill; yet must it not therefore be thought that God doth instigate to euill actions, or to haue forced *Eue* to the eating of the forbidden tree. To the clearing of which assertion, we say that God doth not onely worke by the creature, but also worke with the creature; both God and the creature are concurrent causes to one *αποτέλεσμα*, to the bringing forth of one effect; and these two taken together, are the totall cause of any action: which creature, if it doth worke voluntary, may by his concurrence pollute the action wherein there is the concurrence of God,

God, and determinate it to euill : By this meanes the whole fault doth remaine with the creature. For God effectually infusing into the creature, doth not take away from it *the free contribution of its owne power*. If man sinneth any thing in an humane action, the concurrence of God is naturall, but the concurrence of the creature is morall : whatsoever was naturall in the eating of the forbidden Apple was from God ; whatsoever was morall and straying from the path of iustice, was from man. As God doth giue to a lame liuing creature the power of going, yet is not his lamenesse from God ; so though God doth giue to man the faculty of willing, and doth sustaine the naturall motion of the will, and the act of willing ; yet if any euill come which doth defile that act, it must not be said to be from God : Man is the effector of sinne, God the permitter. That act in which there is deformity, is naturally good, in as much as it is from God : but morally euill, in as much as it is from man. The action in which the sinne is, is one thing, the deformity of the action in which formally the sinne is, is another thing. To the action it selfe God doth concur with man, but not to the sinne.

XVI. Neither is God to be blamed that he doth concur with the creature, which hee knoweth will abuse his concurrence and assistance to sinning : For mans vice cannot straighten the limits of Gods power, nor dissolue that eternall law, by which the whole frame of nature doth stand, nor pull away that naturall necessity, whereby the creature cannot moue it selfe, without the assistance of God. So the Soule although it knowes that the body will abuse her
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moving power to halting, doth not keep back her moving force, or abstaine from the motion of the body. Neither will therefore the power of God be diminished in naturall things, or his influence cease, because in morall things, the will of man is disobedient to the law of God: Yea, God cannot require obedience from the creature, vnlesse he should sustaine it, and giue to it power of moving it selfe.

XVII. As the Sunne is not the cause of darknesse, although darknesse doth necessarily follow the absence of it: So God seeing he is the most exact iustice, is not the cause of sinne, although inordinate affections, blindenesse of minde, & the prauity of the will, doe necessarily follow the deniall of the grace of God. This is their meaning, which say, that God is not the efficient, but the deficient cause of sin: Yet I could with men would abstaine from this kinde of speaking.

XVIII. Although wicked men doe worke freely, and of their owne motion are carried to sinne, God not alluring nor forcing them: yet it is certaine, that the euents which doe follow thence are directed and governed by Gods providence. For as the downefall of the running water, inclining to the lower parts, may be turned, the channell being guided by the diligence of the conueyor: so although wicked men of their owne disposition are prone to sinne, yet by the providence of God and his secret counsell, they are inclined to commit this sinne rather then that, that they may serue the execution of the iudgements of God, when he will vse them either to punish any ones wickednesse, or to try the faith of the godly, or to stirre vp their sloathfulnesse. This similitude *Salo-*

mon doth vse, *Prou. 21. The heart of the King is in the hand of the Lord, as the riuers of waters, and hee turnes it whether he will.* By this meanes as Saint Peter saith, *Act. 4. The wicked doe whatsoeuer things the hand of God and his purpose had determined to be done.* Hence it is that God saith, *Esay 5. that hee will whistle for the remote nations, to lay waste Iudea.* And *Chap. 17. hee calls Assur the rod of his wrath. Ieroboam* seekes after nouelties, and doth practise a reuolting from *Salomon*; *Abias* the Prophet sent from God, doth declare to him the euent of this attempt: God did not instill this rebellion into his heart, which was before conceived; but hardened his minde, which was already euill, to the daring this wicked attempt, that he might vse the wicked man to punish the sinnes of *Salomon* and *Rehoboam*.

As therefore Horse-leaches applyed to the parts of a sicke man, while they satisfie their owne gorge, doe performe the intent of the Physitian: so wicked men, whilest they rage against good men, besides their owne intention, they further the purpose of God: as *Esay* teacheth in his tenth Chapter; where God saith that hee had decreed to vse the King of *Assiria* to punish the hypocrisie of Israel, but that this minde was not in the King, being led onely by ambition and desire of prey: Thus God vsed the wickednesse of the brethren of *Ioseph* to keepe famine from his people: and the treason of *Judas*, for the death of Christ, and by it, for our redemption; and the ambition of *Augustus Caesar* taxing the whole Empire, for the bringing of *Mary* out of *Galile* to *Bethlehem*, that there shee might be deliuered, and so the prophesie of *Micah* be fulfilled.

fulfilled. Euen they which resist the commandment of God, helpe forward his providence, and like Rowers which set their backes that way which they goe. God by the folly of men, doth worke the purposes of his wisdom; he doth vse vniust men to the exercising of his iustice: as if one with a crooked staffe should strike a straight blow.

XIX. Whensoever God letting loose the reines to Sathan, doth permit him to tempt any man, Sathan truly may allure the appetite by propounding Objects, or trouble the phantasie by the alteration of the humours of the body, but he cannot compell the will; otherwise the man should not sinne but Sathan: Neither could God iustly punish a man for sinne, to which hee had beene compelled by an outward cause, without his owne inclination.

XX. But because God, when hee would auenge the contumacy of his enemies, or punish the sinnes of his owne, doth sometimes vse Sathan as his minister; the holy Scripture doth attribute one and the same euent both to God and to Sathan. So 1 *Sam.* 16. the euill spirit troubling *Saul*, is said to be from God. and 1 *Chro.* 21. Sathan is said to haue rose vp against Israel, and to haue stirred vp *Dauid* to number the people; and 2 *Sam.* 24. it is attributed to God. There God is to be considered as a iust iudge, and Sathan as an incitour of the wickednesse.

By these *instructions* well conceiued, the way of excusing Saint *Austen* will easily be found, from whom sometimes there fall some speeches which trouble tender eares, if they be not moderated with a fit interpretation; such is that which he saith of *Shemei*

curling David, in his Booke de Gratia & libero arbitrio. Cap. 20. What wise man doth understand how the Lord said to this man, Curse David? For he did not bid him by commanding him, that his obedience should be praised; but because God inclined his will, which by his owne proper vice was euill, to this sinne, by his iust and secret iudgement, and therefore is it said, the Lord bid him. And Cap. 22. God worketh in the hearts of men to incline their wills whither soeuer he will, either to good things of his owne mercy, or to euill things according to their deserts. And against Iulian the Pelagian, lib. 5. cap. 3. Many other things we might rehearse, in which it would plainly appeare, that the heart is made peruerse by the secret iudgement of God, that the truth which is said might not be heard, and so man might sinne, that sinne might be the punishment of a former sinne: Yea, in the same place, he doth contend against Iulian, that those which are deliuered vp to their owne desires, are driuen into sinnes by the diuine power. Neither doth Thomas teach things vnlike these, in his Commentary vpon the Epistle to the Romanes, and the ninth Chapter.

CHAP. IIII.

Of the will of God.

I.



HE will in man is *desires voeð*, the rationall appetite; whereby man of his own accord, & with knowledge, doth moue himselfe to obtaine good, whether it be truely good, or good onely in shew, and in the opinion of man. But sometimes the will is not taken for the faculty whereby we

wee will, but for the act of willing or desiring : sometimes it is taken for the thing it selfe which wee will, after the same manner as Saint *Paule* speaketh, 1. *Thes.* 4. *That the will of God is our sanctification.*

I I. Will, in God, is not a ratiōall appetite ; for God is not capable of any appetite, yea, nor reason : But the will of God, is that act of willing, whereby hee doth eyther command, or appoint and decree.

I I I. For the will of God is two-fold, the one is his decree, the other is his commandement. The decree of God, belongeth to the prouidence of God, and the commandement of God, belongeth to his iustice : By his decree, hee doth appoint and dispose the euent of things ; by his commandement hee doth gouerne our actions. By the former will, God doth appoint what he will haue done ; by the latter, what he would haue vs doe. To the former all creatures obey, euen the Diuels themselues ; to the latter onely the faithfull, and yet not that perfectly.

I V. These faithfull men are esteemed iust, not because they obey the decree of God, but because they are obedient to his commandement. So the wicked sonne, wishing the death of his sicke father, doth sinne against the will of God, although his wicked minde doth consent with the decree of God : On the other side, the sonne which doth pray to God for the health of his sicke father, doth obey the will of God, although by the decree of God his death is certaine, and the desire of the good sonne, is contrary to the purpose of God. God forbids murther ; and yet hee

decreed that the *Jewes* should kill Christ, by which fact they sinned against God, howsoever they fulfilled his decree. *Act. 2. 23.* *Vorsinus* himselfe doth acknowledge, That God would not have had his people so soone sent away by *Pharaoh*, viz. because God had decreed not to bend the heart of *Pharaoh* to obedience: But as concerning the commandement, it is no doubt but God commanded *Pharaoh*, that hee should send away the people without delay; for therefore God inflicted vpon him so many scourges, because he did not obey the commandement of God. Neither by this will *Vorsinus* make God guilty of Hypocrisie, or fraudulent dissimulation; as he doth falsely lay to our charge.

V. These two willes, the Scripture doth sometimes mixe, and take them promiscuously one for another. So when Christ, *Iohn 6.* saith, that he descended from Heauen; that hee might not doe his owne will, but the will of him that sent him; it is certaine that Christ vnderstandeth both these two willes, because Christ by those actions did both fulfill all righteousnesse, and also did execute the decree of God: And therefore eyther of these willes is called the purpose of God. *Esay. 46. 10, Luke 7. 30. Act. 20. 27.*

VI. This decree of God, is properly, and by it selfe, called the will of God; the law of God is not so properly called his will, for the law is rather a document or lesson, then his will, and rather a declaration, wherein God doth make knowne to man, by what meanes he may be pleased, then what hee hath absolutely appointed to come to passe. For onely of the will of God, so properly called, is that true which

which is saide, *Psalme 115. God doth whatsoever hee will.*

VII. The promises and threatnings of God, are yet more improperly called the will of God, seeing by them God doth neither command, nor decree any thing absolutely; but they are declarations, whereby God doth declare what shall come to passe; if man obey the law, or if he doe not obey it; if man beleue the Gospell, or if he doe not beleue it.

Perhaps the promises and threatnings of God, are *Obiect.* his conditionall decree, and depending vpon the performance of the condition by the pleasure of man. But this cannot truly be said: For if it should be so, *Ans.* this decree would not be certaine by the will of God, although the event was certainly foreseene by him: Also nothing can be imagined more absurd, then to appoint God to decree any thing with a condition, which condition, in the very moment in which hee decrees it, he knoweth will neuer be fulfilled. When a master saith to a seruant, if you will doe thus, you shall haue this reward, he doth declare, that hee will then giue the reward, when the condition is fulfilled. But God willet nothing, which hee willed not from eternity. Indeede God doth promise life vnder the condition of obedience, but hee doth decree nothing vnder that doubtfull condition. Hee doth not elect *Peter* if hee shall beleue, but hee electeth him to faith, that he might be saued: Neither was he onely willing to preferue the Niniuites if they would be turned, but hee also gaue them repentance whereby they turned.

VIII. They which say that Gods decree is his

secreet will, but his commandement, his reuealed will, seeme to me, to speake inconsiderately : For many things are made knowne to vs of the decrees of God, not onely those things which are made manifest by the euent, but also may other things, which God in his word hath taught vs shall come to passe. As the comming of Christ, the resurrection, &c.

IX. *Thomas*, and the Schoole-men, doe distinguish the will of God, *In voluntatem beneplaciti, & voluntatem signi*; Into the will of his good pleasure, and the will of his signe, that is, his signified and reuealed will; The members of which distinction, fall one into another : For many things of the will of his good pleasure are signified to vs : Neither is the word *beneplaciti*, good pleasure, which in Greeke is, *ευδοκία*, sufficiently applyed heere : For *ευδοκία*, or good-pleasure, doth for the most part include, *Love and good-will* : as *Luke 2. 14.* *ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις ευδοκία*, *On earth peace, towards men good will*. See also *Ephes. 1. 5. & 9.* But the decree of God, is also extended to his iudgements, and to the punishment of the wicked.

X. They doe very ill, which set these two willes one against another, and would haue them be contrary. Surely if God should driue a man to doe those things which hee hath forbidden to be done, or should keepe backe him, who is indeauouring to obey the Law, with an opposite barre from his obedience; God should will things that are contrary, and should resist his owne will : But his decree doth not resist his commandement, when he doth require those things from man, which doe exceede mans power,

power, and doth not minister to man that ability whereby he may fulfill what is commanded; for man himselfe is the cause of his owne impotency and inability, neither is God bound to giue those powers to man, which he lost by his owne fault. He which is in debt, doth not owe the lesse because hee hath consumed his estate; neither doth that creditor deale uniuersally which requireth his debt of the Bankrupt; because he doth not consider him as a poore man, but as a debtor. *Argemius* therefore is deceived, in reasoning thus against *Perkins*. *Hee that will denie to any one* (saith he) *necessary helpe to performe the act of Faith, he doth desire that such a one should not beleue.* Certainly he that will not giue money to a poore man, which is false into povertie by his owne fault, doth not therefore desire he should be poore, nor is delighted with his povertie. Nor is that any better which he doth adde. *As it cannot bee saide* (saith hee) *that God is willing that creature should liue, to whom hee doth deny the act of his preservation: So also it cannot be saide, that God is willing that that action should be performed by any one, to whom hee doth deny his concurrence and helpe, necessary for the performing of that action.* These things, and other such like, doth hee ill beate vpon, for hee doth vse a similitude, which is a plaine dissimilitude, for no man is bound to his *Esse*, to his being, neither can God exact from him, that is not, that hee should be: But to obey God, man is naturally bound; Therefore God can rightly require of man what hee oweth, and yet is not therefore bound to giue him ability of obeying and fulfilling what hee commands; for God is not bound to restore to man, that power which

which was once giuen and is now lost by the fault of man. But here I would vse the fittest words, and I had rather say, that God decreed not to giue grace to one, whereby he should be conuerted and should beleue, then to say, that God decreed that the man should be an vnbeleueuer and impenitent: For the word *decreeing*, is more fit to note out those things which God determined to doe, then those things which he determined not to cure.

XI. Furthermore vnder the word *obedience*, I comprehend also faith in Christ, for as much as it is one kinde of obedience to which wee are bound by the law, which doth command that God be loued, with all our heart, and with all our strength, and therefore that God be obeyed, that his word be beleueed, whatsoeuer it shall be that God shall command: Whence it commeth to passe, that wee cannot reiect the doctrine of the Gospell by vnbeleefe, but we also sinne against the law by disobedience; which if it be so, although faith on Christ was not expressly commanded by the Law, nor was *Adam* before his fall bound to beleue in Christ, yet it is certaine that God commanding assent and reuerence to be exhibited to his Gospell, doth require that that loue which is commanded in the law, and which is naturally due, should be yeilded to *him*, that is, to *Christ*.

All these things that haue beene spoken, tend thither, that wee might teach that there is no difference betweene these two willes of God. Let Saint *Austens* Encheridion to *Laurentius*, Chapter 101. be read, where hee doth teach, how Gods will may be done of them which doe not the will of God:
And

and that, that is not done besides Gods will, which is done against his will.

CHAP. V.

Of the Antecedent and consequent will of God.

DAmascen In his second Booke of Orthodox faith, Chap. 29. doth set downe two wils of God; the one προγυμνῶν, or Antecedent; the other ἐπομῶν, that is, Consequent. Arminius hath catched this distinction, and doth place in it the chiefe strength of his Doctrine; and as often as he is vrged by our side, he creepes into this denne, as the Lizard into the thickets.

I. The Antecedent will of God, hee saith is that, whereby God doth will any thing to the reasonable creature, before all the actions of it, or before any act of that creature; but the consequent is that, whereby he doth will any thing to the reasonable creature, after any one act, or after many acts, of the creature. To the explication of which distinction, he bringeth these examples. God (saith he) by his Antecedent will, would stablish and confirme for euer the kingdome of Saul; by his Consequent will, he would put him from his kingdome, and substitute in his place a man better then he. Christ by his Antecedent will, would gather the Jewes as a Henne gathereth her Chickens; but by his Consequent will, hee would scatter them through all the Nations. By his Antecedent will, they are cited to the marriage; which by his Consequent will, were declared vnworthy, Math. 22. By his Antecedent will, the man without the wedding garment was inuited; by his

his Consequent will, he was cast out. By his Antecedent will, the talents are given; by his Consequent will, the talent is taken from the servant.

I I. The one of these willes is called the Antecedent will, the other is called the Consequent; not because that will goeth before this, for in this sense, this distinction may be admitted, because there is a certaine order among the purposes of God: Thus his will of creating man, was in order before his will of feeding or cloathing him: But with *Damascen* and *Arminius*, it is called the Antecedent will of God, because it goeth before the act of mans will; and they call that the consequent will of God, which is after the will of man, and doth depend vpon it. This *Arminius* doth cleerely teach in his definitions before laide downe.

II I. Betweene these two willes of God hee puts this difference, that the Antecedent will of God, may be resisted, the consequent cannot. Hee would haue it, that God should be disappointed in his antecedent will, and faile of his propounded end; But the consequent will of God cannot be frustrated, but it must necessarily be fulfilled: for hee thinks that God doth not alwaies attaine to that which hee intends, and that sometimes hee is disappointed of that particular end which he propounds to himselfe; and that God is prepared to doe that which from eternity he knoweth he shall not doe; whence it comes to passe, that he hath prepared himselfe in vaine, and that by his consequent will, which is eternall, certaine, and immutable, hee hath decreed to harden those reprobates, which by his antecedent will he is prepared to
mollifie

mollifie and conuert: And so he is prepared to doe, that which he hath decreed not to doe.

I V. Betweene these two wils of God (if any credit may be giuen to *Arminius*,) doth mans will come in, which doth cause, that God doth reuoke his antecedent will, which is farre the best; and being driuen from his propounded end, doth turne himselfe to another thing, then that which at the first he had intended: so farre, that *Vorstius* saith, *Disput. de Deo. p. 65.* that God after ward will not doe some things, which before he had promised, yea sworne that he would doe.

V. If any Doctrine be contumelious against God, this is, accusing him of folly, putting vpon him humane affections, and falsely attributing to him wishes of no strength, and a desire of no force: as if they should bring in God speaking thus: I doe indeed earnestly desire to saue you, but ye hinder, that I cannot doe what I desire; I would if you would: therefore seeing by you I am frustrated of my intent, I will change my purpose of sauing you, and my will being otherwise bent, I haue determined to destroy you for euer. It is certainly plaine, that this Antecedent will of God, is not a will; but a desire and wish, which God doth obtaine onely by entreaty, and as much as he may, by mans good pleasure. Therefore *Arminius* doth oftentimes call this will, a desire and naturall affection, and it is common to these sectaries to take those places, *Psal. 81. 14. Esa. 48. 18.* where God is brought in speaking, as one wishing and desiring, and disappointed of his wish, as if they were properly spoken, when these things are spoken by an Anthropopathy and after the manner of men.

*Armin. in Perh.
p. 196. Affectus
quo Deus deside-
rat omnium ho-
minum & singu-
lorum salutem,
est in deo sim-
plex naturalis &
extra conditio-
nem,*

VI. Fur-

VI. Furthermore, how grieuous a thing it is to be defrauded of ones desire and naturall affection, and how disagreeing this is to God, who doth not see, vnlesse it be he that will willingly be deceiued? For if God be most perfectly good, yea goodnesse it selfe, it must needes be, that his affections and naturall desires (if he haue any) are of highest sanctity, iustice, and perfection: and therefore nothing is so much to be wished, as that that naturall affection might be fulfilled, and that God might obtaine his desired end. There is cause therefore that wee should grieve for Gods cause, who is deceiued of that end which is farre the best, and who might be made partaker of his wish, if man would let him. See whether the wit of these nouators doth plunge it selfe, and how honourably they thinke of God. Hitherto belong those impious and wicked speeches of *Vorsinus*; who doth affirme, *that something doth happen vnexpected to God, and which is bitter and very distastfull to him, and doth* (although it be vnproperly spoken) *bring very great grieffe to him, and which doth proceede, not from his Antecedent, but from his Consequent will, hauing tryed all things in vaine*; Which speech, doth doubtlesse abase God below the state of man: For if any such thing should happen, euen amongst men, and any ones endeauour, hauing tryed all things in vaine, should be deluded, it would be an argument, either of imprudency, or weakenesse, or infidelity. There is cause therefore we should lament the state of God, who vsing an vnprosperous successe, hath so ill performed the businesse.

VII. It is also absurd, yea impious to affirme, that

*Collat. amic.
cum Piscat.
Sect. 27.*

that God, to whom all things from eternity are not onely foreseene, but also prouided for; should intend any thing that from eternity hee knew would not come to passe, and to haue propounded an end to himselfe, to which he knew he should not attaine; as if one should leuell at a marke which is not, nor euer will be: For if God from eternity knoweth that this man shall be damned, in vaine doth hee with from eternity, that he should be saued: and hee doth from eternity know that he shall not be partaker of his naturall desire, and his antecedent will.

VIII. What a thing is it, that hereby there is brought in resistance betweene these two wils of God, the latter of which doth correct the former? for by this Antecedent will, God doth desire to doe that, which from eternity he is certaine hee shall not doe. And God is imagined doing something hardly and vnwillingly, and against that end which hee had first intended, because mans will comes betweene, by which it comes to passe, that God doth cease from that end propounded to himselfe, which was farre better, as if *per δεύτερον πλοῦν*, vpon a second aduise, he should obtaine some secondary good. *Arminius* doth not dissemble this, whose words are these: *God doth seriously desire all men should be saued, but being compelled by the stubborne and incorrigible malice of some men he will haue them make losse of their saluation.* But God doth nothing vnwillingly, neither can he be compelled by man, to the changing of his will.

IX. And if these weake affections and ineffectuall desires, of which he is disappointed, by the stepping betweene of mans will, be attributed to God, there is

no

no doubt, but that God created man floating betweene his Antecedent and Consequent will; as not without griefe fore-seeing the fall of man, and knowing that hee created a creature which would certainly perish, and yet hee would not abstaine from his creation, because his decree of creating man could not be abolished: so that God bound himselfe in those straights, out of which hee could not quit himselfe.

X. It is not also to be indured, that the will of God should remaine vncertaine, vntill the condition, vnder which God doth Antecedently will any thing, be either fulfilled or broken. For although the generall affection of God towards all men, be not made to depend on mans will, yet (according to *Arminius*) the effect thereof is vncertaine, vntill God by his consequent will hath decreed to saue this or that man. But *Arminius* makes this Consequent will in God to depend on mans free-will, and doth make it to come after faith, and the right vse of grace: Therefore *Vorstius*, a man of a sharpe wit, but of an vnfortunate audacity, is bold to write that the will of God is after some manner mutable, and that some change may be made in some part of Gods decree.

XI. But although all the counsels of God are eternall and immutable, neither can God be said to will any thing anew, which he hath not willed from eternity; yet whosoever shall exactly consider this Consequent will of God shall finde that it is made to come after his Antecedent will, not onely in order, but in time: For it is impossible that God should at one time desire to saue all men, and to damne some. And it must

must needs be, that the Antecedent will of God must cease, as blotted and raced out by his Consequent, before there can be place for his Consequent will.

XII. And when the Apostle, *Rom. 9.* doth affirme, *that the will of God cannot be resisted*; by this distinction, there is made a will of God which may be resisted, and the execution whereof may be hindred by man.

XIII. And here, if any where, we may see how little constant the *Arminians* are. For they doe contend, that in the ninth Chapter to the *Romanes*, it is spoken of the Antecedent will of God, by which God will haue mercy vpon some, (for so they speake) that is, vpon such as beleeue, and not of his Consequent will, by which he hath determined precisely and absolutely to haue mercy on this or that man: And yet they forgetting themselves, say, that this Antecedent will may be resisted; when notwithstanding Saint Paul saith in the same place, *Who can resist his will?* Either therefore let *Arminius* deny, that the Antecedent will of God is a will, but rather call it a wish, desire, or affection; or if he doth contend that it is a will, let him confesse that it cannot be resisted.

To which purpose, excellently Saint *Austen*, *Enchiridion. Cap. 95.* Our God in heauen doth whatsoever things hee will, both in heauen and earth; which is not true, if hee hath willed some things, and hath not done them: And which is more unworthy of him, hath not therefore done them, because the will of man hath hindred that the Almighty should not doe what hee willed.

D

XIII. *Arminius*

XIV. *Arminius* indeede doth confesse, that God doth not want power to fulfill that Antecedent will, whereby he doth earnestly desire all men to be saued: But it is not true (saith he) that the thing which he doth wish & seriously desire, that he will effect the same by what meanes soeuer he is able, but by those meanes by which it is decent and conuenient, that he should effect it. The Father wisbein, and doth earnestly desire, that his Sonne would obey him, but he doth not violently draw his Sonne to obedience: and a little after. The similitude of a Merchant, who doth desire his wares should be safe, and yet casteth them into the sea, doth very well square and agree to the purpose. God doth earnestly desire that all men should be saued, but compelled by the stubborne and incorrigible malice of some men, will haue them make losse of their saluation. For although God doth earnestly will and intend the saluation of all and singular men, yet he will not then put forth his omnipotency, leaſt hee should force mans free-will. I answere. Nothing is effected by these similitudes; for they are plaine dissimilitudes. *Arminius* vseth examples of men which cannot be made partakers of their vovves, but by meanes that are not conuenient; and of them who are oftentimes disappointed of their intention. But to God there are neuer wanting iust and conuenient meanes, by which he should obtaine that which he intends; neither can he be disappointed of his intent. But you say, if God should exercise his omnipotency, in conuerting man, he should force mans free-will, and compell mans voluntary liberty. But that I deny: For he can without constraint so bend the will, that it should follow of its owne accord. Without constraint hee suddenly changed

changed the minde of *Esau*, *Gen.* 33. and the minde of *Saul*, *1 Sam.* 19. 23. and the minde of the *Egyptians*, *Psal.* 105. 25. and of *Kings*, *Pro.* 21. 1. It God doth make this change of the will in wicked men, the liberty of mans free-will vntouched; how much more may hee doe it in good and faithfull men? God without constraint did change the heart of the *Theefe* on the Crosse, and so doth he of all, from whom hee takes their stony heart, and giues them an heart of flesh, *Ezek.* 36. 26. and of those, who when they were dead in sinne, hee raised vp with a spirituall resurrection, *Ephes.* 2. 5. We shall see *Arminius* is of opinion, that the vnderstanding is vnresistably indued with light by God, and that God doth vnresistably giue power of beleeuing the Gospell to all men, to whom the Gospell shall be preached, and that hee drawes their affections: But when the minde hath fully receiued in this perswasion, and the affections doe stir vp the will, it is impossible but their will should moue it selfe, whether the minde, instructed by God, doth appoint it, and whether the appetite doth force it; for these are the onely incitements of the will, neither is it moued by any other impulsion. The schoole and followers of *Arminius*, are also of opinion, that the Elect are drawne of God by effectuall and powerfull grace, the effect whereof is most sure, because God doth draw them in a congruent and fit time and manner, in which he knoweth they will infallibly follow him, calling them: And yet the *Arminians* meane not hereby that any force is offred to the will of man, but that it is so vehemently affected with a morall and sweet perswasion, that it followeth of its owne accord. The

example of the Theefe, doth seeme to mee to be notable above all the other; whose heart so suddendly changed in a time of aduersity, when the faith of the Apostles themselves did shake, is an euident lesson, how great the efficacie of the holy Spirit is on them who are called by the purpose of God, *Rom. 8. 28.* But of this efficacy of calling, it shall be spoken more at large in his proper place.

XV. Hence appears with how preposstrous diligence *Arminius* hath turned his wit to the defence of free-will. For there lay open to him a most sure and plaine way, whereby God might shew forth his power in the conuersion of man, without the diminishing of our liberty. Nor, while hee doth patronize and defend free will, ought he to strike against the wisdom and perfection of God, whom hee would frustrate and disappoint of his owne end and naturall desire, and with those things which he knowes hee shall not obtaine, and propound an end to himselfe which shall neuer be.

XVI. In the meane while, the prudent reader shall easily discern whereto that similitude of the marchant making losse, and casting his wares into the sea, with his owne hands, may belong. For *Arminius* doth not onely expressely say that God is *compelled* to doe something which he had not intended, (for the marchant did not intend to doe this, but doth it *ἀκούσας, volens, volens*, betweene willing, and nilling) but also by these hee doth insinuate, that God being driven from that better end which he had propounded to himselfe, turned himselfe to another end lesse to be wished; which things, whether they be
spoken

spoken by prudent men to the reproach of God, or by vnwise men through ignorance, it doth strike horror into pious mindes.

XVII. But in this distinction of the will of God, into Antecedent and Consequent, the first whereof doth goe before, the other doth follow mans will; this is farre the worst thing, that by it, the will of man is made to goe before the election of God: For according to *Arminius*, God by his antecedent will would saue all men, and giue them power of beleeuing in Christ; but by his consequent will, doth elect or reprobate seuerall men, according as hee foreknowes their faith, or infidelity. A deadly doctrine, by which the election of man doth depend vpon mans will, and our faith is made the cause, and not the fruite of our election, and man chooseth God, and applyeth himselfe to God, before he is chosen of God: Whence it comes to passe, that on the one side, mans pride is blowne vp, as it were, with bellowes, and on the other side, faith is vndermined, as it were, with trenches, and confidence doth decay: For what certainty can there be of our saluation, if our election depend vpon so instable a thing. But of these things more at large in their proper place. Now those examples with which *Arminius* doth support that double will of God, are to be examined.

XVIII. God (saith he) by his antecedent will would stablish the throne of *Saule* for euer; but by his consequent will, he would ouerthrow it, as it is 1. *Sam.* 13. 13: but there is no such thing to be found; for *Samuells* doth not say, that God would stablish the

kingdome of *Sauile*; but he saith, *God had established thy kingdome for euer*; betweene which there is a great deale of difference: If God had established it, it had beene his will to stablish it: But because hee did not establish it; it is certaine it was not his will to establish it.

XIX. There is no more force at all in the other example. Christ (saith hee) by his antecedent will, would gather the Iewes, as a Hen gathereth her chickens; but by his consequent will, hee would scatter them through all nations. *Math. 22. 37.* But this place signifieth quite another thing. Christ speaks to *Hierusalem*, and saith, that hee would haue gathered his children together; but *Hierusalem* her selfe resisted, with all her power. *Hierusalem* is one thing, and her children another, who here are expressly distinguished from the citty: By *Hierusalem* vnderstand the Priests, the Leuites, the Scribes, and the prince of the people, for these did most of all withstand Christ: By the children of *Hierusalem*, understand the people. Christ saith, that hee would haue gathered together these children; neither is it to be doubted, but that he gathered together many of them, although the rulers were vnwilling. This place, therefore, maketh nothing for that Antecedent will, which these men would haue not to be fulfilled, when indeede it was fulfilled as much as seemed good to God. Then also these words, *how often would I*, they misvnderstand them of the Antecedent will, which is the decree of God; when *to will*, is here nothing else, then to inuite and command: So Saint *Austen* thinks, *Encherid. Chap. 97.* Or rather (saith he) *shee indeede would not haue*

haue had her children to be gathered together by him : but euen^e ſhee vnwilling, hee gathered thoſe of her children whom he himſelfe would ~~not~~.

XX. The other examples are vnworthy that we ſhould ſtay long vpon them. By his Antecedent will, (ſaith he) thoſe were called to the wedding, which by his Conſequent will were declared vnworthy : By his Antecedent will, hee without the wedding garment is inuited ; by his Conſequent will, hee is caſt out. By his Antecedent will, the Goſpell is offered to the Iewes ; by his Conſequent will, it is taken away. In all theſe things, that will of God, whereby men are called, is no other thing, then to command, and inuite, not to decree that by his Antecedent will, which afterward hee hath broken off by his Conſequent will.

XXI. Neither are wee ſcrupuloſly to enquire why God hath called them, whom he knoweth will not follow. The end why God doth this, is euident, to wit, to require of men, that which they owe. To ſearch any farther into the intent of God, is to make God obnoxious to accounts, and to breake into his ſecrets.

XXII. It is not to be ouerpaſſed, that *Arminius* will haue God, equally deſire to ſaue all men by his Antecedent will, but when he is prepared to the effect, & execution of that will, he doth thoſe things which are contrary to that will. For hee preacheth the Goſpell to thoſe that are very wicked, as to the men of *Capernaum* ; he doth deny that fauour to thoſe that are leſſe wicked, as to the men of *Tyrus* & *Sydon* ; and he doth ſuffer many wilde people and ſtupid, with their

barbarous cruelty, to be ouerwhelmed in darkenesse. But why so? *because* (saith hee) *their Ancestors refused the Gospell.* O ridiculous reason! Should hee that doth equally desire the saluation of all, be hindred with so light an impediment, and which is contrary to his iustice, as shall afterward be taught? Thus though *Arminius* doth teach, that God would by his Antecedent will saue all seuerall men; it is yet manifest by experience, that God through many ages hath denied, and doth yet deny, to most nations, those meanes without which they cannot be saued, and doth onely supply those meanes, which meanes alone, none euer vsed well.


XXIII. But God (saith he) seeing hee is very good by nature, cannot but wish well to all men by his Antecedent and primary will; as being created after his own image. These things were spoken by them rightly, & agreeably to the nature of God, if we were borne without originall sinne: But seeing the image of God is almost blotted out, and in place of it, the image of the Diuell hath succeeded, no reason doth compell vs to beleue that God is willing to saue all and singular men; but the holy Scripture doth teach, that some are saued by the meere grace of God, and by election, according to his purpose, the rest being left in their naturall perdition, and appointed to damnation for those sinnes which they were to commit of their owne accord.

XXIV. All these things are not therefore spoken, that we should reiect this distinction of the wil of God, into his Antecedent and Consequent will: For we know, that among the decrees of God, some are before

before, and some are after in order. But wee denie that there are two decrees of God, betweene which mans will steppeth in; as if mans will came betweene the decree of creating man, and the decree of condemning certaine men. But we denie that the will of man doth so come betweene the two decrees of God, that the first, or Antecedent decree is broken off by the will of man, and that God is compelled to ablist from that end which he had propounded to himselfe, and which he did seriously intend: We deny also, in the worke of our election, the precise will of God to depend on the fore-seeing of any power or action of mans free-will; or the Consequent will of God to be suspended on mans will: Concerning which thing, it shall be diligently spoken in the proper place.

CHAP. VI.

Of the sinne of Adam.

I.  OD, hauing created man, enlightned his minde with a supernaturall light, and adorned his will with righteousnes and holinesse; but so that he was mutable; for otherwise God had created a God, and not a man; for not to be able to change, is a prerogatiue peculiar to God, whereby he is distinguished from all created things.

II. *Arminius*, whom the old way hath alwaies displeased, *Articul. Perpend. Pag. 18.* is of opinion, That an inclination to sinning was in man before his fall, although not so vehement and inordinate as now it is. If this
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be true, it must needes be, that God put in man that inclination to sinne; which seeing it is an euill thing, God should be made the author of that which is euill, and to haue inclined man to sinne; which cannot be spoken without hainous wickednesse.

III. It was the least sinne which *Adam* sinned in, gluttony, but that was farre the greatest, that he had rather beleue the Serpent then God, and that being spurred on by ambition, he would be like God in the knowledge of good and euill: And that while hee obeyed the Serpent, hee gaue credit to reproaches cast vpon God. Finally because he preferred so small a thing before the commandement of God, therefore the lesler the eating of the Apple was, the greater was his sinne.

IV. This ruine beganne at the vnderstanding, ouer which Sathan had spread the cloud of false opinion, and had cast the imagination of a false good. To whose perswasion, when man shewed himselfe ready, then perverseness of the will, and inclination of the appetites to sinne, followed this darkening of the minde.

V. This fall happened, God indeede not compelling it, but yet permitting it. There was not wanting power to his omnipotency, by which hee was able to hinder this fall, neither did enuy turne away his goodness: God therefore permitted it, because he would permit it, and because it was good that he should permit it. He that is the chiefest good, would not haue permitted euill, vnlesse it had beene good that euill should haue entred into the world; by that permission, he made a way for the manifestation of his glory
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and opened a way, to man himselfe, to a state farre more excellent : For without sinne, the mercy of God, whereby he pardoneth, and his iustice whereby he punisheth, had neither of them been made knowne, nor had hee made knowne his infinite loue to the church, by the sending of Christ into the world, to abolish our sinnes, and to carry vs to a celestiall glory : Neither doe I say these things, as if I thought that God doth stand in neede of our wickednesse, to the manifestation of his glory ; but I say, that God created man, that hee might come to greater perfection then that was, in which hee was created. And hee could not come to that perfection, without the knowledge of Gods iustice and mercy, which doth shine forth out of this fall, and out of the remedy which he had prepared for this fall : To which purpose, the words of Saint *Austen*, in his booke *de Correp. & grati. Cap. 10.* are very proper. *He that created all things very good, and fore-knew that euill things would rise out of those good things, knew that it did more pertaine to his omnipotent goodnesse, to make good things, euen out of euill things, then not to suffer euill things to be.* The like hee saith, *Encherid. Chap. 96.*

VI. The *Arminians* bring no other cause of this permission, then this : Because God would not force mans voluntary liberty, nor compell his will, neither did he thinke it conuenient to vse his omnipotency, in a thing which belongs to mans free will : But they doe too negligently touch so great a matter, neither doe they sufficiently weigh the moment of things, and the circumstances of the fall of Adam. For God without the diminishing of mans liberty, could haue
 • restrained

restrained Sathan, and hindred him that hee should not tempt man. He could haue forewarned man, that he should not belecue the Serpent. He was able not to haue propounded the tree to man, by the eating whereof he knew man would sinne. Hee could haue giuen man more strength, and more light, and more vnderstanding. He could haue giuen extraordinary strength in the very instant of temptation: And yet by these, force had not beene offered to mans will, nor his liberty violated. The Angels are examples hereof, whom he doth confirme in good, without any constraint: By these it is manifest that the fall of man happened, God not compelling, but yet dispensing, and by his providence turning that euent which hee fore-knew from eternity, to an end which hee had determined with himselfe from eternity.

VII. Neither is it to be said, that God withdrew his grace from man; for this were to compell him, as the house doth necessarily fall, when the pillars are taken away; nor that God tooke from him the liberty of his will, for so he had brought a necessity of sinning; but he would not hinder that man should not be tempted by Sathan, nor would he helpe him with extraordinary succour. And whereas man sinned freely, yet that fell out, which God from eternity fore-knew would bee, and the creatures themselues, before the creation of man, did testifie that it would come to passe: For before *Adam* had sinned, God had put into the Plants healthfull powers to keepe away diseases; already had he cloathed the sheepe with fleeces, and had formed cattell for the vse of man, which are relieves of humane infirmity, and had beene in vaine created

created, if man had stood in his integrity.

VIII. Now whether the digestion and egestion of meate, to be refreshed with sleepe after labour, to enjoy the marriage bed, to grow in stature, to have flesh that may be wounded and burnt (to all which man before his fall was obnoxious,) whether I say, these are such things as may perpetually agree to a creature perfectly blessed, or whether they doe not secretly testifie what should be the condition of man to come, I leaue it to be iudged of by wise men.

IX. And yet it is no doubt, but that *Adam*, without any extraordinary helpe, had strength to resist *Sathan*: For it is not credible, that God gaue a Law to man, when he was made at first, to the performing of which he did not giue power: yet in respect of the fore-knowledge of God, the fall of man was certaine. For the act of the will may be certaine and defined before God, the liberty of mans will being vntouched and intire: So it is no doubt, but the tortours had power and ability of breaking the bones of *Christ*, when yet in respect of the fore-knowledge and providence of God, it was impossible that they should be broken. The will of man may by a certaine and voluntary motion, determine it selfe to some one thing, and yet doe that which, either the knowledge of God hath certainly fore-knowne, or his providence hath certainly fore-ordained.


X. These things are firmly to be held, least the fault of man be transferred vpon God. For howsoever God doth draw good out of the fall of *Adam*, yet he neuer doth doe euill, that good may come of it: neither

Neither must we think that God would force man to sinne, altnough his glory should manifestly appeare thereby. Gods glory must not be furthered with the damage of his iustice; but after a marvellous and vnutterable manner, God doth so dispose and gouerne the euents of things, that vnauidably those things happen, which he doth condemne and disallow, and the diuine prouidence doth keepe a course betweene iniustice and negligence. They therefore doe inuert the nature of things, who say that God decreed that *Adam* should sinne, because hee had determined to send Christ, who should cure *Adams* sinne: when rather God decreed to send Christ, because *Adam* was to sinne. Man did not sinne that Christ should abolish sinne; but Christ came that he might abolish sinne.

Here is nothing said, that ought to trouble tender eares, or which should make God partaker of sinne: which yet if any one doth either not conceiue, or not digest, it is better to accuse his owne dulnesse, then accuse the iustice of God, and to abstaine from lawfull things, then attempt vnlawfull things.

CHAP. VII.

That all mankind is infected with Originall sinne.

- I. inne is either Originall or Actuell: I vse the accustomed words for clearenesse of speech; for if one would deale strictly, he should abstaine from these tearmes, seeing it is certaine that Originall sin is in act, and therefore is actuell. But vse hath obtained that that sinne should

shou'd be called actuall, which is committed in action or in deede; and that originall which we haue from the birth, that hereditary blot which is sent into vs, from our Parents.

II. Of Originall sinne Saint *Paul* doth treat, in the fifth and seauenth Chapter to the *Romanes*. In the fifth Chapter, how it hath passage into all mankind; in the seauenth Chapter, how it doth remaine in him, in whose minde the law of God is perfectly written.

III. That no man is free from this blot, the Scripture doth cry, and experience doth witnesse; *Whatsoeuer is borne of the flesh, is flesh*, saith Christ, *Iohn 3*. And there he doth plainly teach, that all men are defiled with Originall sinne, when he saith, that it is necessary to be borne againe, and to be formed anew. *We are by nature the children of wrath*, *Eph. 2. 3*. *Who can bring forth a cleane thing out of an vncleane? there is not one*, *Iob 14*. *Dauid* acknowledgeth himselfe infected with this contagion. *Psal. 51*. *Behold* (saith he) *I was formed in iniquity, and in sinne my mother conceived me*. He doth not accuse his father, nor expostulate with his mother, but although hee was adorned with singular prerogatiue, and replenished with benefits, yet hee doth confesse himselfe to be defiled with that vniuersall contagion: he fetcheth the cause of his sinne from that originall, and in this common lot, he doth lament his owne: Circumcision signified this; for by that externall symbole, the Church was warned, that there was something in man so soone as he was borne, that ought to be cut off and corrected. The end of Baptisme is the same, which is the
Sacrament

Sacrament of our cleansing in the blood of Christ, by which our naturall filthinesse is washed away.

I V. Not onely the progenie of Ethnicks and Infidels, or euill Christians, is borne in this Originall sinne, but also the off-spring of the godly and faithfull: No other wise then he that was Circumcised, begat one that was vncircumcised; and as a graine of Wheate well cleansed, and receiued in the lap of the earth, afterward growing, doth bring forth Wheate with chaffe. Then was *Adam* iustified, then did hee by his faith cleaue to the promise of his seede, that should bruiſe the serpents head; when he begot *Cain* the heire of his naturall wickednesse, and not of his faith or repentance. Piety is not hereditary, to be deriued to ones heires; neither doth holinesse come into vs by nature, but by grace: not generation but regeneration, doth make men holy and good. After the same manner that *Aristotle*, lib. 2. *Phisic* doth teach, That artificiall formes (as the forme of a statue or image) are not begotten, but onely naturall formes: Therefore in the children of the best man, as soone as they beginne to speake, you may see a crafty and lying disposition, and prone to reuenge, stubbornnesse against those that admonish them, prickles of glory and sporting vanity: also that great honour wherewith they prosecute their puppets and babyes, are no obscure seedes of their inclinablenesse to Idolatry: For as puppets are the Idols of infants, so Idols are the puppets of those that are growne in age: And therefore when any man hath children of euill manners, he ought to acknowledge his image in them; when

when he hath good children, he ought to admire the worke of God in them : For these are they of whom Saint *Iohn* saith, *Chap. 1.* who are not borne of blood, nor of the will of the flesh, nor of the will of man, but of God.

V. The second Canon of the *Milenitan* counsell is expressly to this thing. *It pleaseth vs, that whosoener doth deny little ones that are new borne, to be Baptised, or doth say that indeede they are Baptised for the remission of their finnes, but yet they drew no originall sinne from Adam, which is to be taken away by the lauar of regeneration; whence it followeth, that the forme of Baptisme in them is to be vnderstood not to be true, but false, be an Anathema.*

VI. Christ alone was free from this blot, he deriued not Originall sinne from his Mother. Saint *Paul* indeede, *Rom. 5. 10.* saith, *that all men sinned in Adam;* neither is it any doubt but that Christ was in *Adam*, as being one of his posterity; but that sentence of the Apostle doth not concerne Christ, because the person of Christ was not in *Adam*, but onely his humane nature: neither is he from *Adam*, as from the agent principle, and from the seminating power, but thence he tooke that matter, which by the ouer-shadowing of the holy Ghost, was freed from the common contagion.

VII. Now if you should aske me, whether Originall sinne is done away by Baptisme, or whether that blot doth yet remaine in those that are regenerated by the holy Ghost; it is readily answered out of the Scripture, and experience, which is so certaine here, that there is no place left for doubting. *David* was

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circumcised, and plentifully instructed with the gifts of the holy Ghost, and yet he doth confesse, that he was not free from this staine, but was polluted in an equall contagion with others. And Saint *Paul*, *Rom. 7.* speaking (vnder his owne person) of euery man, in whose minde the law of God is faithfully imprinted, doth acknowledget that sinne doth dwell in him, which he calleth *the law of sinne*, because it doth stirre him vp to sinne. We see infants dye as soone as they are baptised; and *death*, the Apostle being witnesse, *Rom. 6. is the wages of sinne.* I demand, for what sinne doe those Baptised infants dye? is it for actuall sinne? but they haue committed none: therefore it is for Originall sinne. Whence it appeareth, that Originall sinne doth remaine after Baptisme, wherein sinne is remitted, as touching the guilt, although it remaine in the act, as Saint *Austen* teacheth at large in his first Booke against *Iulian*, concerning Marriage and concupiscence, *Cap. 25. and 26. The concupiscence of the flesh* (saith he) *is forgiven in Baptisme, not that it should not be at all, but that it should not be imputed for sinne.*

VIII. But seeing the regenerate doe afterward sinne, whence are these finnes, but from their inward corruption? For that being taken away, the effects also, which doe flow onely from this cause, would be taken away.


IX. And what shall we say to this, that the best men beget their children tainted with this blot, and therefore standing in neede of Baptisme? Now if the parents begetting children, were without originall sinne, how could they send this blemish to their issue,
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and giue that to their children, which themselues haue not ?

X. Therefore, say you, marriage is euill, seeing by it children of wrath are begotten, and sinne is propagated, which ought rather to be pulled vp by the roote, and to be choaked in the very seede. I answere, that marriage is more ancient then sinne, and instituted by God himselfe; the sinne that came vpon it, doth not hinder, but that marriage is naturally a good thing: No otherwise then meate and drinke, are things that are good, and to be desired, although thereby the life of wicked men is sustained. Besides, marriage doth bring forth sonnes to God, and doth serue to fill vp the number of the Elect. I let passe, that the faithfull couple doe ioyne their prayers, doe stirre vp one another to good workes, doe cure one anothers incontinency, and in slippery places doe stretch forth the hand one to another. Neither are there wanting examples of wicked men, to whom, by Gods benefit there haue happened good and godly children; euen as God doth send seasonable raine on those seeds which were stollen and sowed by a theefe.

CHAP. VIII.

What Originall sinne is, and whether it be truly and properly sinne.

- I.  Riginall sinne is the deprauation of mans nature, contracted and drawne from the very generation it selfe, and deriued from Adam into all mankinde; consisting of

the priuation or want of originall righteousnesse, and the pronenesse to euill.

I I. These two things, *to wit*, the priuation or want of originall righteousnesse, and the inclinablenesse to euill, are in originall sinne. For as sicknesse is not onely a priuation of health, but also an euill affection of the body from the distemper of the humours: so this hereditary blot, is not onely the want of righteousnesse, but also the inclinablenesse to vnrighteousnesse.

I I I. The last of these proceedes from the former. For the soule, which by originall sinne hath ceased to be good, is necessarily euill; and the soule being instructed by the will, which cannot be idle, holines and righteousnesse being lost, must needes turne to the contrary part.

I V. This corruption brings blindnesse to the minde, peruersenesse to the will, perturbation to the appetites, the losse of supernaturall gifts, and the corruption of those that are naturall.

V. And although in *Adam* the minde was first stained with errour, before the will was infected with peruersenesse; yet is the corruption of the will farre worse, and that blot more foule, because wee are not made good or euill by the vnderstanding, but by the will, for whatsoever euill is committed, it is the sinne of the will; the committing of wickednesse is a greater sinne then the ignorance of the truth.

V I. The guilt or obliging to punishment, cannot be any part of the definition of Originall sinne, seeing it is the effect of it.

V I I. *Lombard*, and *Thomas*, and the other schoolemen,

*Lombard. lib. 2.
dist. 30.*

Thomas 1. 2.

Quist. 82.

art. 3.

men, who say that originall sinne is concupiscence, doe not attaine sufficiently to the nature of concupiscence : For Originall sinne doth infect all the faculties of the reasonable soule, and concupiscence is the disease of the will and appetite ; also concupiscence, is contrary to one commandement of the Law , and Originall sinne, is contrary to the whole Law : Neither by it, doe men sinne more against the second table of the law then against the first. What ? that concupiscence is forbidden by a proper law. But I know not whether Originall sin may be said to be forbidden by the law ; for God doth not command , that wee should be generated or begotten pure & without sin, for so God should speak to man before he were born. Surely man is not bound to obey the law, before he be man ; and seeing the law doth not speak, but to them that heare, & are partakers of reason, to think that the law commands a man that is growne to age , to be born without sin, is a ridiculous thing, & well nigh a dreame : For so the law, should command him to be born, that is already born, & him to be begotten, that is already grown a man. The law doth not command, but presuppose Originall righteousness & doth speake to man, being considered in the state wherein he was before the fall, requiring that old debt and naturall obedience : Whence it is manifest, that Originall sin, is condemned by the law , but not forbidden.

VIII. Of this sinne, although the Scripture speaketh so expressely, and sente it selfe and experience doth abundantly testifie it, yet there haue not beene wanting some who did deny this sinne, and would not acknowledge mankinde from his first

stock, and originall, to be infected with sinne. *Cyrillus Ierosolymitanus*, or whosoever else is the author of those Catechismes which goe vnder his name, in his fourth part of his Catechisme, hath these words. *Thou dost not sinne by generation, thou dost play the adulterer by fortune.* And a little after. *Wee come without sinne, but now we sinne by our owne election.*

I X. In Saint *Austins* age, *Pelagius* & *Celestius* did deny Originall sinne, and did contend, that sinne did passe from fathers to their issue, onely by example and imitation: They did deny that sinne was remitted to infants by Baptisme, because they had none; and did affirme, that by it onely, the kingdome of heauen was opened to them; whose heresie is long agoe hissed out, and strongly confuted by Saint *Austin*.

X. Saint *Hierome* (or whosoever else is the author of those brieve comentaries vpon the Epistle of Saint *Paule*, which are put in among Saint *Hieromes* works) doth fauour *Pelagius*: For those words of the Apostle, *Rom. 5. in whom all haue sinned*, he restraines to example, and doth take them as spoken of the imitation of the sinne of *Adam*.

XI. Saint *Chrysostome* in many places, doth seeme to creepe into this error. In his Homily vpon new Conuerts, he denyeth Baptisme to be profitable only to the remission of sinnes: For (saith he) *wee Baptise infants, although they are not polluted with sinne, that holinesse, and righteousness, adoption, and the inheritance, &c. may be adae to them.* And in his tenth Homilie vpon the Epistle to the *Romanes*, expounding that of Saint *Paule*, *Rom. 5. By the disobedience of one,*

many were made sinners, by sinners, hee would haue vs vnderstand, those that are guilty of punishment, and mortall, and not those that are defiled by the blot of sinne.

XII. *Lombard, lib 2. distinct. 30. litera E.* saith, there were some that said, Originall sinne was no vice in vs, but onely the guilt of punishment, even of that eternall punishment, which is due to vs, for the sinne of Adam, vnlesse we be freed by Christ. The *Arminians* doe not much differ from this opinion, who doe not care who they imitate, so they inuent something that may make for the safeguard of their error. *Arnoldus* after *Arminius* doth teach, that Originall sinne, hath no respect of vice, or sinne, properly so called, for nothing is sinne or vice, vnlesse it be committed by the free-will. In the same place hee denieth that Originall sin deserues punishment, but saith, that it is a punishment. And he doth confesse, that *Arminius* doth deny that Originall sinne, is sinne, properly so called. *Arminius* himselfe, *Resp. ad 9. Quast. P. 174.* hath these words, *It is peruersely said, that Originall sinne doth make a man guilty of death.* Pag. 383. in
Tisicorum. Pag. 389. &
390.

XIII. The reasoning then of Saint Paule the Apostle, doth fall to the ground, *Rom. 5. 13. 14.* where speaking of sinne which hath flowed from Adam, into his posterity, when he had said, *That sinne was in the world vntill the Law*, hee afterward proues it, by the death of the infants, who were dead before the daies of *Moses*: *Death* (saith he) *raigned from Adam to Moses, euem ouer them that had not sinned after the similitude of Adams transgression*, that is, ouer infants which had not sinned actually: Hee thereby proueth, that

sinne was in those infants, because death is the fruit and punishment of sinne. Seeing therefore the death of infants is a punishment of Originall sinne, if this Originall sinne were not truly sinne, but onely the punishment of sinne, then this death of infants would be the punishment of a punishment, and not the punishment of sinne; but to say that God doth punish punishments, and not sinnes, is vncomely for any, especially for those who professe themselves to be maintainers of Gods iustice.

XIV. And if the Originall blot of infants is not sinne, but onely the punishment of sinne, they are baptised in vaine: For, baptisme is not profitable to wash away punishments, but to wash away sinnes. In vaine are they washed, that are without the filth of sin. Why is it necessary men should be borne againe; but because they are dead in sinne? Whence is that peruersenes, by which naturally men are prone to euill, but from vice? and what is this vice but sinne?

XV. But (you say) it is not sinne, vnlesse it be voluntary. I confesse it, if you speake of actuall sinnes; but if you speake of the naturall staine and blot, it is not necessary, that this naturall blot be procured by euery ones owne will; it is enough if it be contrary to the Law: For this is the best definition of sinne, that Saint *Iohn* layeth downe, that *sinne is, ἀνομία, the breach of the Law*: And it cannot be doubted, but that that is contrary to the law, which doth stirre vp a man to rebell against the law. For although Originall sinne hath not yet stirred vp the infant to sinne in act, yet is it apt and prone to stirre him vp: No otherwise then the Snake which hath not yet infected any

any one with her poysoning biting, hath yet an engrafted poyson in her, and a naturall readinesse to hurt. Originall sinne also, may be said to be voluntary, because by it we sinne voluntarily, and also because we sinned in *Adam*, and therefore in him wee were desirous of this corruption. Finally, wee must rather beleue *Saint Paul*, that teacheth vs that sinne is in infants, then these men, who strike themselves with their owne stings, and entangle themselves.

XVI. For, seeing that the *Arminians* teach, that by the death of *Christ*, all mankind is reconciled to God, and that remission of sinnes is obtained for all men: I demand, for what sinnes are infants punished, and doe fall into torments of body, and doe suffer the assaults of Diuels? Is it for the sinne of *Adam*? that, the *Arminians* affirme, is forgiven them. Is it for any actual sinne? they haue committed none. It remaines therefore, that they are punished for Originall sinne, vnlesse we will brand God with the marke of iniustice, as he that torments the innocents and they that are guilty of no sinne.

*Vide Arango.
Concil. second
Chap. 2.*

CHAP. IX.

How the sinne of Adam may belong to his posteritie, and how many waies it may passe to his offspring. And first of the imputation, and whether the sinnes of the Grandfather, and great-Grandfathers, are imputed to their posterity.

I. **T**He sinne of *Adam* doth passe to his posterity by two meanes, by imputation, & propagation.

II. The

II. The punishments which all men suffer in the name of *Adam*, doe argue that the sinne of *Adam* is imputed to vs: This the Apostle teacheth, *Rom. 5.*

12. *Death passed on all men, by one man, in whom all men sinned, or because all men sinned in him:* For the sinne of *Adam* was not onely personall, neither did hee sinne as a singular person, but as carrying all mankinde in the stocke and originall; no otherwise then Christ satisfying for vs on the crosse, hath not suffered as a priuate person, but as sustaining and representing the whole Church in the head. Saint *Paul*, 2 *Cor. 5. 15.* speaketh thus: *If one dyed for all, all likewise were dead.* And *Rom. 6.* doth affirme that we are dead and crucified with Christ. If therefore we dyed in Christ dying, and were crucified with him, it is no doubt but that it may likewise be said, that we sinned in *Adam*: For if the satisfaction and righteousness of the second *Adam* be imputed to vs, why shall not the sinne of the first *Adam* be imputed to vs; seeing that therefore the righteousness of Christ is imputed to vs, that the sinne of *Adam* might not be imputed to vs?

III. Reason it selfe doth consent to this: for if *Adam* had receiued good things, not for himself alone, but for his posterity; it is no maruell, if being spoiled of these good things, he lost them for himselfe and his posterity. If any one be capitally punished for treason, and brought to extreame pouerty, his children also: with him doe loose their Nobility. Nor is any thing more equall, then that the sonne should pay his fathers debts, and that as they are heires of their estates, so they might be heires of their debts.

IV. But

IV. But in this similitude there is one, and that a notable difference, that is, when the debtor hath wa-
red the inheritance, and there is more in debt then
in goods, the sonne may renounce the inheritance, and
leauē his fathers goods: But here this yeelding vp
cannot be made; because to the guilt by the sinne of
Adam, there commeth also the naturall deprauation,
and contagion; like as he that is borne of parents in-
fected with leprosie, which contagion cannot be
put off when they please.

V. Although these things are grounded vpon the
word of God, and the very rule of iustice, yet they
seeme to be charged, and followed with great discom-
modities. First, that in *Ezekiell*, Chap. 18. v. 20. doth
offer it selfe; *The soule that sinneth shall die: The sonne
shall not beare the iniquity of the father*: Whereunto the
law of God, *Deut. 24.* is consonant and agreeable;
which law doth forbid children to be punished for
the sinnes of their parents. Why then doe we die for
anothers sinne? Why is the sinne of *Adam* imputed
to vs? Or is it credible, that he that forgives vs our
sinnes, will impute to any one others sins? What?
that the punishment is greater then the sinne? For
when we sinned in *Adam* onely, *in potentia*, in power
and possibility, yet we are punished *in actu*, in act:
And that seemeth most cruell, that *Adam*, which sin-
ned in act is saued, and for the same sinne many are
damned, who sinned in *Adam* onely in power and
possibility.

I answer, the place in *Ezechiel* must be taken thus;
the innocent sonne shall not beare the punishment of
his fathers sinne: So when God saith in the law, that
he

he will visit the iniquity of fathers vpon the children, he speaketh of children which walke in their fathers steps, and are partakers of the same fault: But the sonnes of *Adam* cannot be said to be innocent, as they which not onely sinned in *Adam*, as in the stocke and roote of mankinde, but also themselues are borne stained with the same deprauation, and prone to the same sinne. Secondly, I say that that place in *Ezechiel* makes nothing to the present matter: for hee speaketh of the sinnes of the fathers, whose sinnes are personall, and who in sinning doe not sustaine the persons of their children: For *Arminius* is deceiued, in setting downe the cause why those Infidels are reprobated, who haue not refused the Gospell, viz. Be-
in Perim p. 92. cause (saith he) they refused the grace of the Gospell in their parents, grandfathers, great-grandfathers, and their fathers, by which act they deserued that they should be forsaken by God: For I would haue them shew me a solid and sound reason, why Infants haue not sinned against the grace of the Gospell in their Parents, to whom the grace of the Gospell was offered, and by whom it was refused; seeing in *Adam* all his posterity sinned against the Law, and by it deserued punishment and forsaking. For the reason of the couenant of God is perpetuall, that children are comprehended in their Parents.

VI. Let therefore the Schoole and followers of *Arminius* learne the cause of this difference, and why the sinne of *Adam* should be imputed to his posteritie, but the sinnes of other fathers should not be imputed to their children. These therefore I say, to be the causes of this difference. 1. Because, by the sinne of *Adam*, we lost originall purity; but wee haue not
 lost

lost it by the sinnes of our Grand-fathers, or great-Grandfathers. 2. Because *Adam* receiued gifts, which as he had for himselfe, so hee should haue conueyed them to his posterity, which seeing hee lost, it iustly comes to passe that his posterity should be deprived of those gifts. But my Grand-father or great-Grandfather receiued no supernatural gifts from God, which by an hereditary right they should deriue to their posterity. 3. Then also the sinnes of my Grand-father and great-Grandfather were personall sinnes; neither did they in their sinning sustaine the persons of their posterity, which cannot be said of *Adam*. Surely I think that it cannot be said that *Ezechias* or *Iosias*, who were the posterity of *Dauid*, did in *Dauid* murther *Vrias*. 4. I will say somewhat more; *Adam* while hee liued committed many sinnes, yet I thinke that onely that first sinne of *Adam* was imputed to his posterity, because onely by this sinne he violated that couenant which was made with him, as with the author of mankind. 5. And if any one at this day is deprived of the light of the Gospell, because some of his ancestors a thousand yeeres since refused the Gospell, as *Arminius* thinks, there is no cause why on the other side, one may not be called effectually to saluation, because some one of his ancestors beleueed the Gospell. For why shall the infidelity of the great-Grandfather be imputed to the great-grandsonne, and his faith be not imputed? But that the faith of one is imputed to another, *Arminius* himselfe is not of opinion, when he saith out of *Habacuk* 2. *The iust shall liue by his owne faith*, and not by anothers: Nor because *Adam* beleueed the promise of his seede, that should breake

2.

3.

Vide The. 1. 2.
Quest. 81, Art. 2.

4.

5.

- break the serpents head, is this his faith therefore imputed to any of his posterity. *Arnoldus* doth seeme to consent to this; but I cannot be brought to thinke that the other sectaries doe beleue the same. 6. To beleue that any one is reprobated, because hee refused the Gospell in his greatgrandfathers, or their Fathers, is plainly contrary to the opinion of Saint *Paul*, 2 *Cor.* 5. 10. where he saith, *that every one shall receive the things done in his body, whether it be good or euill*; therefore not according to those things which he hath done in anothers body. 7. I let passe the absurdities, into which *Arminius* by this meanes would plunge himselfe. For it may come to passe, that ones Grandfather by the fathers side hath beleueed the Gospell, & his Grand-father by his mothers side hath refused the Gospell. It may come to passe that ones Grandfathers or greatgrandfathers & so vppward, part haue beleueed, and part haue not beleueed. I demand of which of them, in the purpose of God, shall respect be had? Shall the faith of the one, or the infidelitie of the other be imputed to their posteritie? Then also, as often as the Gospell is offred to any Nation or Citie, there is nothing so likely, as that some of those people were borne of Ancestors that were Infidels and that some of them were borne of faithfull Ancestors; yet is the Gospell offred to all without any difference. Also it will come to passe that someone proceeding of faithfull Ancestors, may refuse the Gospell; and on the other side, one proceeding of Infidels, may be conuerted. 8. And if one may be an Infidell by anothers infidelity, and may be said to haue refused the Gospell in his Ancestors, because some one of his

his progenitors refused the Gospell a thousand yeares before, there will scarce be any of the godly, that after this manner hath not refused the Gospell. 9. But what will they say to this? That it is found by experience, that the worst and most wicked progeny of very wicked Ancestors, haue beene conuerted to the faith, and as the Apostle saith, *Rom. 5. 20. Where sinne abounded, there grace abounded.* What were the ancient Romanes but theeues, depopulating and wasting the world, and a scourge in the hand of God? What was Corinth, but the stewes of all Gracia, and the Mart or faire of most foule lusts? yet neuerthelesse, in those cities, God by the preaching of the Gospell, raised vp most flourishing Churches, and there were very many in those dregges, which did belong to the election of God. 10. But if at any time the posterity is punished for the sinnes of their Ancestors, *Arminius* ought not to extend it to so many ages, seeing the law doth not extend the visitation of the iniquity of the fathers vpon the children, beyond the third and fourth generation: And that because a man can scarce liue so long, as to see his issue beyond the third or fourth generation: For therefore are children punished, their fathers beholding it, that grieve might thereby increase to their parents, and that the fathers might be punished by the miseries of the children; which is a cause to me of suspecting, that this visitation of the sinne of the fathers vpon the children, ought to be vnderstood of temporall, and not of eternall punishments.

VII. But to that which was said, that the punishment was greater then the sinne, because they which

in *Adam* sinned onely in power, are for his sinne punished in act; it is easie to answer: For wee so sinned in *Adam* in power, that also the sinne was in vs in act: neither doe we onely beare the punishment of anothers sinne, but also of our owne: nor is it any maruaile, if God hath pardoned *Adam*, and doth not pardon many of his posterity, for *Adam* beleueed and repented, but these refuse the grace of God offred, and persist in impenitency.

CHAP. X.

Of the propagation of the sinne of Adam to his posteritie, where also of the traduction of the soule, and of sinne it selfe.

WE haue already said that the sinne of *Adam* is conueyed to his posterity two manner of wayes; by Imputation, and Propagation: Of imputation it hath been spoken; now we are to speake of Propagation.

I. That the sinne of *Adam* hath infected all mankinde with an hereditary deprauation, and that this contagion hath farre spred it selfe, hath beene abundantly proued by those places, by which we haue declared that euery man was conceived and borne in sinne. *As by one man, sinne entred into the World, and death by sinne: so death went ouer all, in whom all men sinned. Rom. 5.*

II. And if any one would exactly view the manner and circumstances of *Adams* sinne, he shall finde that in euery man, the character, and no obscure image, of that first sinne, is deeply impressed: for there is engrafted

engrafted in euery man euersity & desire of knowing those things which pertaine nothing to him : and also a distrustfull h̄sitation, and doubting of the word of God : And as *Adam* laid the fault vpon his wife, and his wife vpon the Serpent, so is it naturall to euery man, to cober his fault with anothers fault : Also flight and trembling at the meeting of God, lying, dissembling, and a sence of vndecent nakednesse, are in all men by nature, and are deriued into posterity from that fountaine ; and to these things we are not taught, but made, not instructed, but infected : To these things, we doe not onely not need a master, but contrary to the teaching of masters, and to discipline, all stayes and barres being broken, wee returne to them, nature being conqueror.

III. As therefore the egges of the Aspe are iustly broken, and serpents new bred are iustly killed, although they haue yet poysoned none ; so infants are rightly obnoxious, and subiect to punishments : For although they haue not yet sinned in act, yet there is in them that contagious pestilence, and that naturall pronenesse to sinne.

IV. But hence ariseth a question hard to be dissolved, *to wit*, by what meanes sinne is traduced from parents to their posterity, and how mens soules may draw this deprauation. For seeing all things that God doth, are good ; it is not credible nor likely, that God put Originall sinne into mens soules : For how should he punish those soules, which hee himselfe had corrupted ? And if he created the soule pure and iust, but being included in the body, it is defiled with the contagion, other commodities no whit

lesse doe arise: For to include a pure and innocent soule in a stinking prison, and to thrust it, as it were, into a bridewell, that it might bee corrupted there, doth not seeme to agree with the iustice and goodnesse of God.

V. Hereto is added also, that sin is the deprauation of the soule, not of the body, for sin is a spirituall thing, a vice of the will; the body therefore cannot giue that to the soule, which it hath not: And seeing the body doth not sinne, but when the soule doth vie the body as an organ to sinne, *Rom. 6. 13.* it is manifest that sinne doth passe from the soule into the body, and not from the body into the soule; to which thing, the very sinne of *Adam* is a cleere testimony to vs: For *Adam* first sinned in will, before hee stretched forth his hand to the forbidden Apple. *Caluin* saw this, who in the first chapter of the second booke of his Institutions, hath these words: *This contagion hath not its cause in the substance of the flesh, or of the soule: but because it was so appointed by God, that what gifts hee had bestowed upon the first man, he should haue them, and also loose them both for himselfe and his.*

VI. Here is a way that is obscure and slippery, in which we must goe with wary steppes. I doe not propound to my selfe to satisfie them that are braineficke, and wickedly acute: I will onely set downe those things which seeme to mee to be agreeable to the word of God, and to reason; whereunto that the way may be made plaine, some things are to be spoken of the originall of the soule, and of the traduction of it.

VII. *Origen*, following *Plato*, was of opinion, that all

all soules were at first created together with the Angels, and afterwards put into bodies. This hee disputes, *lib. 1. περὶ ἀρχῶν. Chap. 7.* Tertullian will haue the soule to be conueyed with the seede, and the soule of the sonne, to be from the soule of the father, which is not to be marueiled at in him, who doth contend that the soule is the body, *lib de anima, Chap. 5.* Saint Jerome in his Epistle to Marcellina, and Anapsychia, doth witnesse, that the greater part of the west were of the same opinion. Saint Austin hath writ foure bookes of the originall of the soule, in which he leaueth this question vndecided, neither dares hee rashly determine any thing: And his second booke of retractations, *Chap. 56.* doth witnes, that hee continued in that doubt to his death: Yet in his 157. Epistle, hee doth debate with Tertullian, and doth more incline to the contrary opinion.

VIII. But we determin, that the reasonable soule is infused into the * embryo, but not, ἀρᾶθεν ἐκ τρυφῆς, ** i.e. The childe to come from without, as Aristotle would haue it. lib. 2. conceived, and not yet borne. de generat. animal. Cap. 3.* But we thinke that it is formed, by God, in the fruit, and in the rudiment of mans body, being led thereto by the authority of the Scripture, whereunto reason, and the nature of the soule it selfe doth agree.

I X. Moses, *Numb. 27. 16.* saith thus to God. Let the Lord, the God of the spirits of all flesh, set a man ouer the Congregation. And the Apostle to the Hebrewes. *Chap. 12. v. 9.* And if (saith he) wee had fathers of our bodies, which corrected vs, and we gaue them reuerence: Shall we not much rather be in subiection vnto the father of spirits and line? It is not without con-

sideration, that God by a peculiar elegie and stile, is called the father of spirits, that he might be opposed to the fathers of the flesh: for if the soule be by tradition, those that are fathers of the flesh, would also be the fathers of the spirits: Neither should God by this title be distinguished from the fathers of the flesh, if he wrought alike in both; and did not forme mens soules otherwise then their bodies.

X. Wherefore *Ecclesiastes*, Chap. 12. saith. *The body is dissolved to dust, and the spirit returneth to God that gave it*, which surely would not be aptly spoken, if God should give the spirit no otherwise then he gives the body. Certainly by that word of *returning* of the soule to God, *Salomon* doth insinuate, that the soule came from God, and doth returne thitherwhence she had her originall, which cannot be said of the body.

X I. The conception of Christ, in the wombe of his mother, doth adde credit to this opinion. For seeing that, according to the flesh, he had not a father, it is plaine, that his soule was immediately created by God: And if it be necessary that thou maist be sonne of *Adam*, to have thy soule traducted by thy fathers seede, Christ could not be called the sonne of *Adam*, nor of *David*.

X II. It is vsuauory which is brought out of the beginning of *Exodus*, to proue the tradition of the soule, *Seauenty soules came out of the loynes of Iacob*; for the propriety of the Hebrew, is well knowne, that by soules are vnderstood persons.

X I I I. Also reason it selfe doth agree with the word of God. 1. For the soule, which is something which is aboue nature, cannot be in a common condition

dition generated with other naturall things. 2. Because it is immateriall, it cannot be brought forth by the power of any matter. 3. If the soule were not generated vnlesse by the body, it could not be without the body, nor could it subsist by it selfe alone. 4. They that would haue the soule to be traduced by the seede, doe driue themselves into straights, from which they cannot possible free themselves. For why should not the soule of the mother, be also traduced into the sonne? or if the soule of the sonne be traduced, as well from the soule of the mother, as of the father, it must needs be, that two soules doe grow together, & are mingled into one. 5. What will be come of so much seede that is lost, which either falls from them that sleep, or is vnbonestly lost, or being receiued into the wombe doth not come to conception? Will so many soules of men be lost, or shall they be choaked in the wombe? or shall they remaine alone without matter, seeing it is certaine that they belong not to the number of men. 6. Also it must neede be, that eyther the whole soule of the father is traduced, and so the father shall be made soule-lesse; or else a portion and part of the soule; and so the soule shall be diuisible. Neither can the whole soule be transmitted, as when light is kindled of light; for such a propagation is made, by the transmutation of the matter applyed vnto it; and so the applied matter of the begetting soule, should be turned into the soule. 7. If the definition of the soule, laide downe by *Aristotle* (*Lib. 2. de anima, Cap. 1.*) and euery where conceiued be true, by which he defineth the soule to be, *the first act of the naturall originall body, hauing life in*

power, I doe not see how the rationall soule can enforme and shape the seede, in which there are no Organs.

XIV. Neither is man therefore to be said not to beget man, although he doth not beget the soule, nor the soule be brought forth of the power of the seed; yet is it sufficient for the generation of man, that in generating, although he doth not giue the whole substance, yet he doth giue the substance of the person, and doth not onely supply the matter of the infant, but doth also minister dispositions and aptitudes to receive that forme, by which man hath his being. For, seeing that by the testimony of the Scripture, the Virgin *Mary* is the mother of Christ, although the extraordinary power of the holy-Ghost perfected his conception; who neede doubt to affirme that, commonly man doth beget man, seeing all naturall things are done by ordinary means and rules. These thornes being plucked vp, the way to know the manner of the traduction of sinne from parents to their children, is made playner.

XV. In the beginning, I thinke I have shewed by sure reasons, that sinne doth not passe from the body into the soule: And on the other side, that God put into the soule this inclination to sinne, it is a great wickednesse to beleue. And yet that originall sinne was in the soule, God being vnwilling, or being indifferent, and permitting it with an idle permission, cannot be spoken or beleued without great offence: For seeing Originall sinne is the punishment of the sinne of *Adam*, he that saith that this punishment was inflicted onely by the permission of God, and not by his

his will, doth take away from God the office of a Iudge; for Iudges doe not punish by permitting, but by decreeing.

XVI. For the explication of this Doctrine, we lay downe these sixe propositions and foundations of the truth.

First, Although we had not beene borne of *Adam*, yet because hee had receiued supernaturall good things, both in his owne and our name, seeing he lost them by his owne fault, wee are iustly deprived of them: Euen as among many brethren, one doth waste and consume that mony to his owne and brothers losse, which hee receiued in his owne and brothers name.

Secondly, God put into the soule these faculties, Vnderstanding, Will, Sense, & Appetite, which are naturally carried to things that are obuius & known, and not to things that are vnknowne and farre remoued.

Thirdly, Man cannot know and loue supernaturall and diuine things, without diuine and supernaturall enlightning.

Fourthly, Neither could man vse those things that are obuius and naturall, iustly and conueniently, and to the glory of God, vnlesse some supernaturall light did shine forth to him.

Fifthly, God hath put into euery man, for his owne preservation, a loue of himselfe, which loue is naturally good; but doth then beginne to be morally good, when it doth accord to, and helpe forward the loue of God.

Sixthly, the manners of the minde, doe for the most part follow the temper of the body.


XVII. These things being laid down, I say that God doth create the soules of men good, but destitute of heavenly gifts and supernaturall light, and that iustly, because *Adam* lost those gifts for himselfe and his posterity, which he had receiued for himselfe and his posterity. Not to giue supernaturall light to the minde is not to put into the will, although perversenesse of will doth afterwards follow the blindenesse of the minde. For the will being destitute of this light, and of the knowledge of supernaturall good things, cannot moue it selfe to things vnknowne, but onely to things that are present and knowne, such as are the pleasures of the body, riches, &c. Which although they be naturally good, yet they turne the will from the study and desire of supernaturall things. Then also selfe-loue, which is naturally good and necessary, doth beginne to be morally euill, because it doth inuade that place which is due to the loue of God. Hence is that pronenesse to euill, which is in that inordinate selfe loue, which supernaturall illumination doth not direct: which light God not giuing to the soule, doth not therefore put sinne into it: No otherwise, then if one doth take away from the Traueller the light of the Sunne, by putting darkenesse betweene; he doth not force the Traueller to straggle, nor doth turne him from the right way; but onely he doth take away that, without which the right way cannot be knowne.

XVIII. The temper of the body doth increase this contagion: For it is found by experience, that sanguine men are bloudy and libidinous, cholericke men are rash and angry, melancholicke men are suspicious

picious and stedfast in their purposes, deeply hiding their malice; blacke and yelow, choller are as sparkes and tinder put to the appetite, by which it catcheth flames, and burnes: And according to the temper of the body, one laughs vnder the scourge, another weepes with a blow. The humours of the body therefore, are not causes, but prouocations of sinne; neither doe they compell the will, but allure it; nor doe they impresse sinne on the soule, but doe put forward the sinfull soule, and there being may waies open to sinne, they doe incline the soule hither rather then thither.

CHAP. XI.

Whether the power of beleeuing the Gospell is lost by the sinne of Adam.

I.  T is demanded, whether by the sinne of *Adam* we haue lost the power of beleeuing the Gospell; *Arminius*, that maruailous artificer of deuising, doth deny it:

For, that he might proue that God is bound to giue to every man power of beleeuing in Christ and obtaining faith, he doth contend, that *Adam* before his fall, had not power of beleeuing in Christ, nor was it needfull for him; & therefore we could not loose in *Adam*, that which *Adam* himselfe had not. He saith also, that faith was not commanded by the law, and therefore *Adam* was not bound to faith, because onely the law was giuen to him; he addeth also, that no man can beleeue, but he that is a sinner: And if *Adam* did not receiue power wherby, if he fell, he might rise again, he
did

did not receiue power of beleeuing the Gospell, by which we rise out of this fall.

II. Seeing these things tend thither, that *Arminius* might make a way for himselfe to that impious and vngodly opinion, whereby he affirmes, that God is bound to giue to all men power of beleeuing, and that God is prepared to giue faith to all men, if they themselues will: This question is of no small moment, nor to be perfunctoriously and lightly handled.

III. We therefore contend against *Arminius*, that mankinde by the sinne of *Adam*, together with their originall purity and righteousness, lost also the power of beleeuing in Christ. For by the fall of *Adam* we lost the power of louing God, and of obeying him. Now faith doth include the loue of God, and it is a certaine kinde of obedience.

IV. *Adam* indeede before his fall, was not bound to beleue in Christ, because he was not declared to him, neither then was there neede; but he was bound to beleue every word of God, whatsoeuer should afterward be; this bond passed to his posteritie: but it had not passed, if *Adam* had not beene tyed to the like bond. So the Israelites in the time of *Dauid*, were not bound to beleue, *Jeremy* foretelling the instant captiuitie into Babylon, because *Jeremy* then was not, neither was it needfull for them to know this; and yet the Iewes in contemning the prophesie of *Jeremy*, violated that law, by which the same people was held and bound in the time of *Dauid*. Hee were a foole who would say, that hee that hath lost his sight, hath not lost the power of seeing that house which was built

built foure yeares after : or that hee that is blinde by his owne fault, hath not lost the faculty of seeing the collyria or plaisters which the Physitian bringeth him some moneths after. Surely *Adam*, before his fall, had power of beleeuing in Christ, after the same manner that he had then power of succouring and helping the sicke and miserable, although before the fall there was no misery, nor could there be. *Adam* was in the remote power to belecue the Gospell, as a sound man is in the remote power to vse the remedies of a disease that will or may come: But that he did not beleue in Christ, it was not because it did exceede the power giuen him by God, but because it was not needefull. Finally, seeing *Adam* by his incredulity, lost the power of beleuing the word of God, it must needes be, that hee lost also the power of beleuing that word, by which God was to bring a remedy to this euill.

V. In vaine doth *Arminius* thinke, that it is vnaptly spoken, if it be said that *Adam* had power of beleuing when hee had no neede, which power was taken from him, when hee began to haue neede of it. For neither was the power of beleuing wanting to *Adam*, nor was it taken from him, but hee willingly lost it, when he lost the power of obeying God: And God of his meere grace doth restore the same to whom he will, not because we will, but because he worketh in vs that we will.

VI. But that is ridiculous which *Arnoldus*, cap. 14. doth say, that *Adam* before his fall, did not receiue power, by which he might rise, if he should fall: For that power whereby men rise, after the fall, is not giuen

giuen before the fall, seeing the power is lost by the fall; but after the fall is repaired. There is no doubt, but that *Adam* before his fall, had strength whereby he might rise againe, if hee had not lost it by his fall. *Arnoldus* therefore thus speakes; as if I should say, that hee to whom God hath giuen sound and cleare eyes, hath not receiued power, by which he might see with those eyes after he is made blinde,

VII. Finally, as many as are the posterity of *Adam*, are bound to fulfill the law; this is a naturall debt; and the law commands vs to loue God, and to obey him, and therefore to beleue him speaking: Whensoever then Christ is preached, the doctrine of the Gospell cannot be refused, but with the contempt of the Gospell, the law also is violated. But he to whom Christ was neuer preached, shall not be condemned, because he hath refused Christ, but he shall be iudged by the law, which tyed him to beleue in Christ, if Christ had beene preached to him.

VIII. And *Arnoldus* is plainly deceiued, when he doth affirme that the power whereby we beleue God is one, and the power whereby they beleue *Christ* is another; because, saith he, the word of the law, & the word of the Gospell differ in the whole genus, and are opposite; this thing fell inconsiderately from the acute man: Because white and blacke are opposite, is it therefore the property of one power to see white, and of another to see blacke? is it not the operation of the same faculty to know contraries? And yet I doe not see how the Law and the Gospell can be said to be contrary, seeing the Law is the Schoole-master to Christ, and the Gospell doth minister the meanes,
by

by which the law should be satisfied : Surely betwene the creditor and the surety, there is no discord. Christ came not that hee might abolish the law, but that hee might fulfill it. *Matthew* 5. 17. *Romanes* 3. 30.

IX. Out of these, it is easie to gather what is to be answered to that question, whereby it is demanded, whether the law doth command vs to beleue in Christ: For this is euen as one should demand whether the law of *Moses* commands the Prophet *Esay* to be beleued: It is plaine, that that is not expressely commanded by the law ; for no man was bound to beleue *Esay* before he was borne : Yet I say it was commanded by the law implicitey, and by consequence, in as much as the law doth command obedience to be yeelded to God : And God is to be obeyed whether he speake to vs immediately, or by his messengers: The same, I thinke, may be saide of Christ.

X. For of those things to which we are bound by the law, there are two kindes. Some things are due absolutely, by all men, and at all times ; yea by them to whom the law, deliuered by *Moses*, hath not beene made knowne, such as are to loue God and our neighbour : For *Adam* was indued with the knowledge of these duties before the fall, and was bound to performe them in act: But there are some things, to the obseruation whereof, wee are then bound by the law of God, when they are commanded in act, and when the ability of knowing them is giuen vs of God. Thus the Israelites in *Aegypt* were not bound to obey the commandement of the not gathering of Manna vpon the Saboth day, or of looking on the brasen

bralen Serpent, or of the passing ouer Iordan, which notwithstanding, if any had not obeyed when God commanded them, without doubt, they had iustly borne the punishment of the breach of the law.

X I. But *Arnoldus* doth wrongfully say, that it is not spoken here of that generall power of beleeuing euery word of God ; for of it, it is plainly spoken here, seeing that the power of beleeuing in Christ, is comprehended in that generall power : No otherwise then the power of seeing, doth comprehend also the power of seeing the remedies for blindnesse, although those remedies are not present, neither is there any neede of them before blindnesse.

X II. All these things pertaine thither, that it might appeare, that the power of beleeuing, and of embracing the remedies which God offers in the Gospell, is lost by that naturall corruption which is deriued into vs from *Adam* : And therefore that *Arminius* doth erre, when hee saith, that God is bound to giue to all men power to beleeue in Christ, or that he is prepared to giue faith to all. For, God is not bound to restore to man that which man lost by his owne fault ; nor doth he deale vniustly, when he requireth of man, that which hee doth naturally owe.

X III. *Arminius* is not constant to himselfe in this thing, and doth pluck vp those things which hee laid downe: For he saith, that many nations haue for many ages bene deprived of the light of the Gospell, without which, yet there is no faith, and that for a punishment of the incredulitie of their ancestors: He doth acknowledge, therefore, that God hath not giuen,

giuen, nor was prepared to giue to these nations, power of beleeuing in Christ. Yea truly *Arminius*, in speaking thus, doth set downe the cause why God would not, and therefore was not prepared to giue to people that, without which, faith cannot be. Was God prepared to giue to the men of *Tyre* and *Sidon* the power of beleeuing, of whom Christ giueth this testimony, that they would haue conuerted in Sack-cloath and Ashes, if the word and his miracles had come to them? Doth he giue power of beleeuing to them whose hearts he hardneth with his vnresistable will, as *Arminius* speakes? Could they belecue of whom, it is spoken, *Iohn 12. 39. Therefore they could not beleue, because it is written, he hath blinded their eyes, and hath hardened their hearts?* Doth he giue power of beleeuing to them whom, *Arminius* saith, are called of God, by a meanes that is not congruent and agreeable, and by which he knoweth man will neuer be conuerted?

XIV. Here *Arminius* doth not obscurely accuse God of folly; for he will haue God to be aduerse to himselfe, and to be prepared to doe that, which that it might not be done, he taketh an incongruent and disagreeable course; nay, like a iudge, hee sets lawes for God himselfe; for what else meane these words, *God is bound to giue the power of beleeuing?* Surely it seemes that *Arminius* doth binde God by this Law: neither will God haue any reason for his iustice, vnlesse *Arminius* supply to him the meanes, whereby he may auoide the crime of iniustice.

XV. And although that impotency and disabilitie of beleeuing be a punishment of the sinne of *Adam*,
yet

yet he is not vniustly punished, who by this impotency hath refused the Gospell, because the same impotency or disability, which is a punishment, is also a fault, which I say, that it might appeare how vnproperly *Arnoldus* doth here vse the examples of punishments which are not faults. *Is it equity (saith he) that to a Souldier that hath beene punished with the losse of his eyes, for not keeping good watch, the Generall should offer the pardon of some other fault, or should promise some other thing, with this condition, that he should watch more diligently, and then punish him, because that being blinde, he hath not watched:* This example is not to the purpose; for to be blinde is not a fault, neither is any man by a naturall obligation bound to see: It is otherwise with our impotency to beleeuing. Besides, hee that is punished with the losse of his eyes, is sorrowfull, and doth heauily beare the losse of the light. But man therefore doth not beleeu, because he will not beleue, and this impotency is voluntary.

CHAP. XII.

That God doth save those whom of his meere grace hee chose out of mankind corrupted and obnoxious to the curse. What Predestination is: The parts of it. That Arminius did not understand what the decree of Predestination is, and that he hath viterly taken away Election.

I



Eeing that by one man, sinne entred into the world, and death by sinne, and all men, without exception, are borne guilty of the curse; it is certaine, that

no

that no man can be freed from the curse, but by the meere grace and fauour of God : This grace he hath reuealed to vs in Christ, without whom there is no saluation : For he put on our nature, that by this meanes of his comming betweene, and as it were by this knot, man might be ioyned with God; and hee suffered death that hee might satisfie for our sinnes, and so, reconciliation being made, wee might be restored to the title and degree of the sonnes of God.

II. This benefit, and sauing grace, God doth declare to vs by the Gospell, wherein that couenant of free grace, whereof Christ is the mediator and foundation, is propounded.

III. By this Gospell, eternall life is promised to those that beleue in Christ : For as there is no saluation without Christ; so without faith, Christ cannot be apprehended, nor can we come to the saluation appointed onely for the faithfull : For as the Apostle saith, *Heb. 11, Without faith it is impossible to please God*: I call faith, not that vaine trust whereby men sleepe in their vices, and their consciences are benumbed, while they haue a good hope of the mercy of God; but a lively faith, *which doth worke by charitie, Gal. 5. 6.* which by that very meanes doth increase loue, because it driues away feare.

IV. This faith man hath not of himselfe, neither is it a thing of mans free will, but the gift of God, and the effect of the holy-Ghost, who doth draw men by a powerfull calling, and doth seale in mens hearts, and deeply, impresse in their consciences the promises of God, propounded in the Gospell.

* *ἐκλογὴ*.

V. All men haue not this faith, as the Apostle saith, *2. Thes. 3.* for then all men should be conuerted and saued, but onely they whom *Paul* saith, *are called by the purpose of God. Rom. 8. 28.* and whom God of his meere * good pleasure hath chosen to saluation.

VI. Faith is giuen by the meere good pleasure of God, neither is it giuen to the worthy, but it doth make them worthy when it is giuen: For God doth not find men good, but makes them so; neither doth he fore-know any good in man but, that which hee himselve shall doe: as hereafter shall more fully be taught.

VII. This eternall, and therefore immutable decree of God, is called Predestination; which is a part of the prouidence of God: For prouidence is called Predestination, when it doth apply it selfe to the saluation or condemnation of the reasonable creature; and when it doth dispense and dispose the meanes, by which men come to saluation; for that these things are gouerned by the diuine will, and that God according to his good pleasure doth giue to some, that which he doth deny to others, cannot be doubted: For though the Scripture were here silent, yet reason would cry out, that it is not likely, that God, who doth extend his care to all things, is negligent in this thing alone, which is the chiefeft.

VIII. Furthermore, although there be a Predestination among the Angels, as *Saint Paul* witnesseth, who *1. Tim. 5. 21.* calleth the Angels *Elect*: Here we are to deale onely with the predestination of men, as that which alone belongs to vs.

IX. Predestination is therefore the decree, by which in the worke of our saluation, God hath from eternity

eternity determined what hee will doe with every man. Or thus : Predestination is the decree of God, by which, of the corrupted masse of mankinde, hee hath decreed to saue certaine men by Christ, and iustly to punish the rest for their sinnes.

X. Of this Predestination there are two parts; the one is election, the other is reprobation, whereof the first doth necessarily lay downe the second : For, as often as some are chosen out of many, the rest are necessarily reprobated : and of them that are chosen, some are preferred before others.

XI. Of election, and of the Elect, there is often mention in the Scripture. *Many are called, but few are chosen. Math. 20. 16. God hath chosen vs in Christ, before the foundations of the world were laid. Ephes. 1. 4. The purpose of God according to election doth stand, not of workes, but of him that calleth. Rom. 9. 11. There is a remnant according to the election of grace. Rom. 11. 5. False Christs and false Prophets shall arise, and shall shew signes and wonders to seduce, if it were possible, euen the elect. Mark. 13. 22.*

XII. On the other side, that some are reprobates, the Scripture doth witnesse, *1. Pet. 2. 8. Which stumble at the word, being disobedient, whereunto also they were appointed. And Iude, v. 4. Certaine men are crept in, προειργασμένοι ἐς τὸ τοῦ κῆρυς, who were before of old ordained to this condemnation. Hitherto belongs that which is said Reuel. 20. 15. That there is cast into the lake of fire, whosoever is not found written in the booke of life : Which booke is nothing else, but the Catalogue of the Elect, determined by the decree of God.*

XIII. We haue *Jacob* and *Eſau* for a notable example of this difference, of whom whileſt they were yet ſhut vp in the wombe, before they had done either good or euill, God doth pronounce, *I haue loued Iacob; I haue hated Eſau*, *Rom. 9.* Alſo the two Theeues crucified with Chriſt, *Two ſhall be in a bed, the one ſhall be receiued, and the other left*, *Luk. 17. 34.* Not much vnlike that which happened to *Pharaohs* Butler, and his chiefe Baker, who being ſhut vp in the ſame priſon, the one was brought forth to honour, the other to puniſhment.

XIV. An example of this difference God hath ſhewed, not onely in *Abraham*, but alſo in his ſtocke, which for no deſert of theirs, hee preferred before other Nations, *When the moſt high diuided to the Nations their inheritance, when he ſeperated the ſonnes of Adam, the Londs portion was his people, Iacob was the lot of his inheritance*, *Deut. 32.* And leaſt any one ſhould ſuppoſe that that was done for the vertue of that people fore-ſeene; he thus ſpeaketh to his people: *Vnderſtand therefore, that the Lord thy God giueth thee not this good Land to poſſeſſe it, for thy righteouſneſſe, for thou art a ſtiſſe-necked people*, *Deut. 9. 6.*

XV. And although Predeſtination doth comprehend reprobation; ſeeing that it is certaine, that the wicked are appointed to a certaine end, and to their deſerued puniſhments: yet the Apoſtle, by the word *Predeſtination*, doth vnderſtand onely *Election*, as *Rom. 8. Thoſe that he predeſtinated, he called, &c.* And *Ephes. 1. 5. Hauing predeſtinated vs to the adoption of children.* *Thomas*, imitating this manner of ſpeaking, doth thus define Predeſtination. *1. Part. Sum. Queſt. 23.*

Art..

Art 2. Predestination is the preparation to grace in the present, and to glory in the world to come.

XVI. But when concerning this doctrine, diuers men thinke diuersly; yet *Arminius* alone hath attained the nature of Predestination lesse then any other, and doth greatly stumble in the very entrance. He in his Theologicall disputations. *Disp. 13. The. 3.* saith, that the *genus* and generall of Predestination is the decree, and that (saith hee) *not the legall decree, according to which it is said, the man that doth them shall liue in them: but the Euangelicall decree, which speaketh thus: This is the will of God, that euery one that seeth the sonne and beleeueth in him, should haue life eternall* And all the *Arminians* following him, doe comprehend the whole doctrine of Predestination in foure decrees: The first they will haue to be that, whereby God decreed to send his sonne to redeeme mankind: The second, that whereby he decreed to giue eternall life to them that beleeue: The third, that, whereby he decreed to giue all men grace, and sufficient power to beleeue: The fourth, that, whereby he decreed to giue saluation to these, and they particular men whom he fore-knew would beleeue, and would perseuere in the faith; and as the linkes of a Chaîne, they so knit these, that the latter decrees depend on the former, and by the former, the way is to the latter.

XVII. By these things it is plaine, that *Arminius* did not vnderstand what the decree of Predestination was: For the decree of Predestination is that, whereby God hath appointed what he will doe with vs, and not what he would haue vs doe: Vntowardly therefore doth *Arminius* place, among the decrees of God,

that will of God, whereby he hath appointed those to be saved, who shall beleue, seeing that in this will the commandement of God is included: *Arminius* himselfe in the same place doth comprehend Predestination vnder prouidence, and doth make predestination a *species*, or part of prouidence: If therefore that speech, *hee that beleueneth, shall be saved*, is not the decree of prouidence, certainly it will not be the decree of predestination; seeing Predestination is no other thing then prouidence, restrained to the saluation or reprobation of men. This doth plainly appeare from thence, that *Arminius* doth oppose this decree, which hee calls Euangelicall, to the legall decree, by which it is said, *He that shall doe these things, shall liue in them*; which is manifestly, not the decree of prouidence, but the rule of iustice: And if not this, then certainly not the other, seeing the rules of the Gospell doe no more belong to the prouidence of God, and therefore not to predestination, then the rules of the Law.

XVIII. Therefore of those foure decrees, the second is to be wiped out, and a place to be appointed for it in the doctrine of the Gospell, and not in the eternall decree and secret predestination. And so of those foure links, the second being taken away, the whole chaine is broken, and as it were, one pin being drawne out, the whole ioyning together of that frame is loosed and dissolved.

XIX. Nay what? that *Arminius* doth altogether overthrow Election, and make it to be a thing onely of name? For he doth deny, that the number of the Elect is determined by the decree of God; whence it comes

comes to passe, that no man at all is elected: For if the saluation of seuerall men, were determined by the decree of God, it would also be determined, that this or that man were of the number, and so of seuerall men, the whole summe would be certainly and determinately finished: But if the number of the elect, be not fore-determined, by the certaine decree of God, the Booke of life containing the number of them that are to be saued, *Reuel.* 20. and the number of the brethren not yet fulfilled, *Reuel.* 6. 11. and whatsoeuer the Scripture saith of the sheepe that were given to Christ, euen before their conuersion, must needs vanish away.

nam & quot sing electi: sed numerum tamen statuit in certis esset & ex precisa Dei ordinatione determinatum qui nec augeri posse, nec minui id quo ex eadem ordinatione Longo vero aliter Evangelium Idem ad Gressibus in prafatione.

XX. And when *Arminius* will haue all men to be elected by a conditionall election; that is, so they will beleue, and by their free-will, rightly vse the grace which is offered them: he doth lay downe an election which is not an election, because it is equally extended to all: He doth not elect, that doth not preferre some before others. What? that by this generall election, *Simon Magnus* and *Simon Peter* were equally elected? and the election is extended to *Judas* and *Pharaoh*.

XXI. But that is the most dangerous that *Arminius* doth make the election of seuerall men to come after faith, and so doth make the election of God to depend on mans free-will: Whence it comes to passe, that the saluation of man is a thing meerely contingent & not necessary, because it depends vpon a thing that is contingent & mutable, *scilicet* vpon mans wil. For although God doth certainly fore-know those contingent casuall things, which are to be after; yet is not therefore the election or saluation of man necessary,

for a thing is not therefore certaine, because it is certainly fore-knowne. And because election, is not an act of the fore-knowledge of God, but of his will, the execution whereof (if we may giue credit to *Arminius*) doth depend on the fulfilling of the condition, which may be hindred by man : For the Schoole and followers of *Arminius*, are of opinion, that every man hath power of beleeuing, and that God *is bound* to giue to all men power of fulfilling the condition of the second couenant, and that the grace of God is but the cause in part of faith, and that it is not begot in man by the grace of God alone.

*Arnold. p. 162.
in Tilen.*

XXII. So while the Arminians will haue every particular person to be elected by God, for faith fore-seene ; that is, that they are certainly appointed to saluation whom God fore-seeth will come, when they shall be called, and will perseuere, they doe plainly deny them to be elected : For to receiue all that come, is not to elect or choose ; for although the *Arminians* will haue both precedent and concomitant grace to be giuen by God, yet they will haue it in the power of mans free-will, to refuse grace, or not to refuse it. Surely *Arminius* would haue God to predestinate those to saluation, whom he from eternity fore-saw would by their owne free-will vse aright his grace. But I deny that this can be called Election, seeing it is rather a decree of admitting those that will come to Christ, when they might not come : who (if *Arminius* doctrine get place) doe first choose God and apply themselves to him, before they be appointed to saluation by God.

XXIII. I let passe, that *Arminius* will haue particular

cular men so to be elected for faith fore-seene, that they belong to the election, not whom hee hath decreed, but whom he hath fore-seene will perseuere in the faith vntill death. Whence it comes, that God electeth none, vnlesse he be considered as dead, or else in the very point betweene life and death; which if it be true, *Arminius* doth say amisse, when he saith, that beleeuers are elected: for he should say, that they are elected, who cease to beleue.

XXIV. Adde to this, that new and prodigious opinion of the *Arminians*, whereby they thinke that reprobates may be saued, and those which are elect may be damned, not as they are the reprobate or the elect, but as they are indued with power to beleue, and to come to saluation. But if he which is a reprobate by the decree of God, may be saued, and hee which is elected may be damned, it is plaine, that Predestination is not the decree of God, but a thing onely in title, and a floting will, or meere and bare fore-knowledge; the certainty whereof doth depend vpon the fore-seeing of an vncertaine thing, *to wit*, mans free-will. Who, I pray, would endure a man speaking thus? *I am indeede a reprobate, but I can effect that I should be saued; or, I am elected, but it is in my power to effect that I should be reprobated.*

XXV. If therefore the certainty of election should be made to depend vpon mans will, it might come to passe, that no man should beleue in Christ, and so Christ had died in vaine.

XXVI. But by that series and order of the foure See Sc. 16. decrees, whereby Christ is appointed to death, before God had determined who should be saued; Christ is made.

made the head of the Church, without any certaine members, which is meere dotage: For Christ is fained to be giuen to be the head of the Church, without the certaine will of God, what should afterward be his body. Yea, by the doctrine of the *Arminians*, it may come to passe, that Christ should be a head without a body, and the Church should be none at all, for they thinke that there is none of the elect which may not be damned.

XXVII. This also is not to be omitted, that the *Arminians*, to the end they might maintain that concatenation, or linking together of the foure decrees, doe affirme, that Christ died, not for the faithfull, but for all men indistinctly; not more for *Peter*, then for *Judas*; and that Christ in his death, had not determined whom he would saue by his death; yea, that when Christ dyed, election had no place, because election is a thing after the death of Christ.

XXVIII. The example of *Caiaphas* and of *Judas*, is here of speciall weight: For by the doctrine of *Arminius*, God electeth all men vnder this condition, that they beleeu in the death of Christ. I demand therefore, whether God chose *Caiaphas* and *Judas* to saluation, vnder this condition, that they should beleue in the death of Christ? This surely cannot be said; because God had decreed to vse the wickednesse of *Caiaphas* and *Judas* to deliuer Christ to death. How could they be elected to saluation, vnder the condition of beleuing in the death of Christ, who were appointed to that very thing, that by their incredulity and wickednesse, Christ might be deliuered to death? But we onely touch these things coursarly and by the way,

way, they are to be expounded more exactly in their place.

CHAP. XIII.

Of the obiect of Predestination, that is, whether God predestinating, considereth a man as fallen, or as not fallen.



Lthough God hath elected to saluation, these men rather then others, for no other cause, then that it so seemed good to him, nor is the cause of this difference to be sought in man; yet what is the obiect of Predestination, that is, whether God electing or reprobating men, hath considered them as fallen and sinners, or as not fallen, but as men in the Masse, not corrupted, it may be doubted. The Pastors of the *Valacrian* Churches, strong maintainers of the truth, in their most exact Epistle, the copy whereof they haue sent to vs, doe professe that they thinke that God considered those men which hee did elect, and which hee did passe by, as fallen in *Adam*, and dead in sinnes: All the anciens thinke so, to none of whom (as farre as I know) it euer came in their minde to say that God reprobated men without the beholding of sinne. I see that of the same opinion is *Caluin*, *Zanchy*, *Melanchton*, *Bucer*, *Musculus*, *Pareus*, famous lights in this age of the Church, out of whose writings, I haue added some gathered sentences at the end of this worke, least they should stay the hastening reader, and should breake off the thread of the disputation begunne
against

against the *Arminians* : The confession of the churches of France doth keepe it selfe within these limits, in the twelfth Article, where out of the ninth Chapter to the *Romanes*, and other places of Scripture, Election and Reprobation is proued to be out of the corrupt masse. The reuerend *Synod of Dords* (then which for many ages there hath beene none more famous, nor more holy) hath allowed this opinion : I doe not see what can be opposed to so great authority. A holy assembly gathered together out of diuerse parts of the Christian world, hath prudently seene and discerned, that this opinion is not onely more modest, and more safe, but also that it is most fit to put back the obiections of these innouators, which doe impudently triumph in this matter : Thus are their frames dissolued, and their sinnewes are cut from them ; for Reprobation without the beholding of sinne being taken away, which they assaile with all their forces, they beate the ayre, neither haue they any thing that they should strike at : the causes by which our confession, and also the reuerend Synod is led, that they thought it fit for them to rest in the Predestination, wherein man is considered as fallen, I suppose be these.

1. First, that Phrase of Scripture which calleth the Elect, *the vessels of mercy*, offers it selfe : Now there is no place for mercy vnlesse towards the miserable. He cannot be elected to the saluation, to be obtained by Christ, vnlesse he be considered as one that hath neede of a redeemer : And seeing that the appointment to an end, doth include the meanes by which that end is come by, and the meanes to saluation is
the

the remission of finnes, nor is there remission of finnes without sinne, it is plaine that they are appointed to saluation, who are considered as sinners.

II. Neither could God, with the preservation of his iustice, punish those men whom he considered without sin, for God doth not punish the guiltles: Damnation is an act of the iustice of God, which iustice cannot stand, or agree with it self, if innocent man for no fault be appointed to that desertion, and forsaking, which eternall destruction must necessarily follow; or if God had determined to destroy men, before he did determine to create them.

III. Then as God doth not condemne, vnlesse it be for sin; so it is certaine that hee is not willing to condemn, vnlesse it be for sin: But to reprobate men, & to be willing to condemne, are the same thing, euen as to elect & to be willing to saue, is the same thing: Therefore God doth not reprobate vnlesse it be for sinne.

IV. Furthermore it cannot be denied, but that reprobation or reiection of the creature from God, is the punishment which can be inflicted on the reasonable creature, because eternall torments doe necessarily follow it, which if we get to be granted; it will thence follow, that it is not the part of infinite goodnesse and highest iustice to forsake his owne creature, and that not because he hath sinned, but because it so seemed good to God, that hee might seeke matter for his glory out of the desertion, and forsaking of the soule which hee created. Can the father, who knoweth that the happinesse of his sonne depends on him, without the crime of cruelty, and want of naturall affection, forsake his sonue that is innocent, and
found

found guilty of no wickednesse, especially if by this forsaking, his son should fall into eternall torments, and by it be made not onely most miserable, but also most wicked?

V. Neither should God deale iustly, if he should giue more euill to the creature, by infinite parts, then he hath giuen good : To which, when he had giuen *esse*, a being, a while after, without any fault of it, he gaue it, *male esse*, an euill and miserable being, for euer. Indeede if God should onely take away that he hath giuen, and should bring the creature to nothing, there were no cause at all of complaining : But to giue an infinite euill to that creature, to whom he gaue a finite good, and to create man to that end onely that he might destroy him, that out of this destruction he might get glory to himselfe, the goodnesse and iustice of God abhorreth.

VI. Yet this is the most grieuous thing, that by this, eyther reprobation or desertion of man, being considered without sinne, the innocent is made not onely most miserable, but euen most wicked : For the auersion and turning away of the will, doth necessarily follow the denying of the spirit of God; and seeing according to this opinion, God hated man, that was made by him, before man hated God, it cannot come to passe, but that the hatred of God, whereby he hates man, by the same opinion, should be made the cause of that hatred whereby man hates God, and so God should be made the author of sinne.

VII. And if God hated *Eſau*, being considered in the vncorruptible masse, as not a sinner, it must
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needes be, that God hates the innocent creature; and hatred in God, although it is not an humane affection, nor a perturbation, yet it is a sure and certaine will of punishing, and punishment cannot be iust, if it be without offence; neither can a man be iustly punished, vnlesse he be considered as a sinner.

VIII. If any man should say that God is obnoxious, or subiect to no lawes, and therefore his actions are not rightly examined, according to the rule of iustice, seeing hee is tyed to no rules: I will answere, that the nature of God, is more mighty then any law: That naturall perfection, by which it is impossible that God should lie, or that he should sinne; is also the cause, why he could not hate his guiltlesse creature, or appoint man to eternall torments, for no fault of his: Yea if these things were true, it were the part of a wise man to suppress these things, not to moue this anagyris or offensive matter, and rather to command silence or ignorance to themselves, then to breake into these secrets, which being declared, doe cast in scruples and doubts, and yeeld occasion to the aduersaries, of defaming the true religion, and by which, no man is made fitter to the duties of a Christian, or of a ciuill man, or to any part of piety.

IX. That could not escape which should say, that by reprobation, men are not appointed to damnation, but onely are passed by, or not elected. Thus they seeke gentler words, that by them the same thing might be said; for it is all one, whether God doth appoint a man to damnation, or doth that, from
which

which damnation must necessarily follow. Whosoever God doth not elect, whether hee be said to be omitted and passed by, or to be reprobated, hee is alwaies excluded from the grace of God, damnation doth certainly follow this excluding; because without the grace of election, there is no saluation. For seeing it is manifest to all, that men by election, are appointed to saluation, I would haue it told mee, to what they that are not elected, but passed by, are appointed: Surely if election doth appoint men to saluation, it is plaine, that by reprobation, which is called *omission* or passing by, the rest are excluded from saluation, and appointed to destruction.

X. And if God haue appointed the innocent creature to destruction, it must needes be, that hee hath appointed it to sinne, without which, there can be no iust destruction, and so God would be the impulsue and mouing cause of sinne: Neither could man iustly be punished for that sinne, to which he is eyther precisely appointed, or compelled by the will of God.

XI. That the decrees of God are eternall, and that he hath fore-knowne all things from eternity, doth not hinder this opinion, which doth maintaine, God in election and reprobation, to haue considered man as fallen, before he considered him as condemned: For although the decrees of God are certaine, yet there is some order among them, as the eternall decree of ouerthrowing the world by fire, was in order after the decree of creating the world: So although God, from eternity, had appointed the wicked to punishment, yet nothing hinders but that
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the consideration, whereby hee considered men as sinners, should be in order before that whereby hee considered men as reprobate, or appointed to punishment.

XII. Neither doth it follow of the opinion of the reuerend Synod, and the confession of our Churches, by which man fallen is the obiect of predestination, that God created man to an vncertaine end, or to haue missed of that end which he propounded to himselfe. The last end, propounded to God, was the illustration, and setting forth of his glory, by the manifestation of his goodnesse and iustice; that hee might come to this end, hee decreed to create man iust, but mutable and free: The fore-knowledge of the fall of man doth follow this decree, not in time, but in order, and election and reprobation doth in order follow this fore-knowledge.

XIII. They are very farre from the truth, which would haue God, in electing and reprobating, to haue considered man as not created; for they doe as much as if they should say, that God considered man as nothing, and therefore as not man. Surely in that very thing, that they call him a man, they call him somewhat; but to consider something as nothing is a thing well-nigh a dreame: He that will saue or punish a man, must necessarily, first haue willed him to be a man: For if God had appointed man to punishment before he had appointed to create him, he should so doe, as if any one should determine to beate his children, before he hath determined to beget them.

XIV. Finally, seeing the first act of his omnipotency was busied about nothing, it must needs be

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that it went before the act of his mercy or iustice, which cannot be busied but about something that hath being.

XV. They say the same thing in other words, which would haue God in predestinating to haue considered man, as one that might be created and might fall : For he which saith he might be created, saith he was not yet created ; and hee that saith hee might fall, saith that he had not fallen, but that to other inconueniences, they adde this increase, that they put a power and potentiall faculty in that thing which is nothing. In God indeede there was the actiue power of creating the world, before he created it : But there was not in the world the passiue power for creating, before it was created : So neither could there be power for the creation, or for the fall, in man being not created, and it is plainly contrary to reason, that of him which is not, it should be said that he may fall. Then also if God elected man that might be created, what doth hinder that it may not be said, that he elected some whom hee neuer would create ? For these also may be created ; but if God elected those whom he presupposed hee would create, the will of creating must needs goe before the election.

CHAP. XIV.

That the Apostle Saint Paul, in the ninth to the Romanes, by the word Masse, vnderstood the corrupted Masse.

I. **S**aint Paul keepes himselfe within these limits, in the ninth chapter to the Romanes, where hee speaketh more fully, and more exactly of the election

election and reprobation, then any where else. For if he had written with a beame of the Sunne, it could not more cleerely appeare, that he speaks of the corrupted masse, and of the will of God, by which of sinfull men, one is chosen, and the other reprobated.

I I. The scope of the Apottle, is to beate back the vaine confidence of the Iewes, who boasted in the law, and in the righteousness of their workes, to whom it did seeme an absurd and impossible thing that the Israelites, or the greater part of them, fell from the covenant of God, and were not reckoned among the sonnes of God. That hee might pull this scruple out of their mindes, and might walk away this pride; he fetcheth the matter from the very originall; and doth deny that carnall propagation, or the righteousness of workes, is the cause why any one is to be reckoned the sonne of *Abraham*, but the good pleasure of God, and the free election of grace, by which God, of the issue of *Abraham*, chose whom he would, and whom he would hee reiected; hath mercy of whom he would, and whom he would hee hardned: and of the same masse, hath prepared some vessels for honour, and hath patiently endured the vessels prepared for destruction. To which purpose he bringeth two paire of examples, *Isaac* and *Ishmaell*, *Jacob* and *Esau*; and he doth lay downe *Isaac* and *Jacob*, as sonnes of the promise, and examples of the free election of grace; but *Ishmaell* and *Esau*, as examples of reiection: And he doth seeme of purpose to adde the example of *Esau* and *Jacob* for a *prolepsis*, or preuention of an obiection. For the Iewes might except, that therefore the difference was betweene

Isaac and *Ishmael*, because the one was of the servant, the other of the free woman : Then also because when *Isaac* was borne, *Ishmael* already had shewed the signes of an euill disposition, and had done those things, for which hee ought to be excluded from the couenant. The Apostle doth fitly preuent this obiection, by the example of *Jacob* and *Esau*, who both were the sonnes of the free woman, and neither of them had done any good or euill, yet God loued the one, and hated the other.

III. All these things are brought by the Apostle, that he might teach in what respect God chose some of the Iewes, and reprobated others, although they were pult vp with the opinion of legall righteousness : This nation seeing it was impure and corrupt, it could not be compared to the pure masse : And the Apostle should plainly speake besides the matter if he should vse the example of the vndefiled masse, to teach how God out of a corrupted nation chose some, and reprobated others.

IV. The examples of *Jacob* and *Esau* doe conuince and proue the same thing, of whom, when they were in the wombe, and had done neither good nor euill, God doth pronounce, that he loued *Jacob*, that hee hated *Esau*. Now God could not consider these twins in the wombe, but he must consider them such as they were: & they were corrupted & defiled with originall sinne. Surely he cannot be said to be preferred before the other, because he was better when he was in the womb, seeing neither of them had done good or euill. This is that with which *S. Paul* doth stop the mouth of these questionists, and will not haue any to plead against

against God, or answere him againe ; seeing there is no cause but the meere good pleasure of God, why, of two that were equally euill, he preferred the one before the other.

V. Neither is there any small force in these words; *I haue hated* : for God could not hate the creature whom he considered as pure and voide of sinne.

VI. It is no light thing that hee so describeth the elect, *to wit*, that they are they *whom God will haue mercy on.* ver. 18. whence also, ver. 23. they are called *the vessels of mercy* : for mercy presupposeth misery. They forcethe words of the Apostle, who by *misereri*, to haue mercy, vnderstand simply *benefacere*, to doe well. I should doubt and make conscience to affirme, that God had had mercy on Christ as man, on whom yet he hath bestowed more gifts, then on any other creature.

VII. There is great weight also in the word *hardning* : *he hardneth* (saith the Apostle) *whom he will*. As by those on whom God will haue mercy, the Elect are vnderstood ; so by them that are hardned, the reprobate are vnderstood : And to thinke that God determined to harden that man, whom hee considereth as pure, & as in the incorrupted estate, is great wickednesse, and contumelious against the iustice of God: By this meanes God should not onely punish the innocent, but also deprave and corrupt the guiltlesse. For obduration and hardning is a *species* and kinde of punishment, and therefore after sinne ; God hardneth none, but he who is already hard ; so he hardned *Pharaoh*, he being already stubborne, and prone to rebell of his owne disposition.

VIII. Neither is there neede of much wit to perceiue, that *Pharaoh* is no fit example of reprobation, out of the incorrupted Masse, and of a man considered without sinne.

IX. It is also greatly to be observed, that the Apostle speaking of reprobates, doth say that they are vessels, *κατεσκευασμένοι εἰς ἀπώλειαν*, *fitted, or prepared, to destruction*: He doth not say, that God prepared or fitted them, least he should seeme to say that God put sinne in them, by which they might be prepared to destruction; but when he speaketh of the elect, hauing turned his speech, saith, that God prepared them for glory, which God doth, by giuing them the Spirit, and faith. It is not without consideration that the Apostle would not after the same manner speake in both places, *viz.* because God found some vessels fitted to destruction, but made others vessels appointed to glory, and that by hauing mercy on them.

X. Saint *Austen* is expresse to this purpose: For in fixe hundred places, either explaining or touching this place of Saint *Paul*, hee doth vnderstand by the name Masse, the Masse corrupted and polluted with sinne. So *Epist.* 105. *Because that whole Masse is iustly condemned; iustice hath giuen that contumely and disgrace that is due; and grace doth giue that honour which is not due*: and in the same Epistle, *The vniuersall Masse is iustly condemned of sinne*: and a little after, *If they are the vessels of wrath, which are made for that destruction which is due; giuen to them, let them impute this to themselves; because they are made of that Masse, which for the sinne of one man, is iustly and deseruedly condemned of God*. He doth repeate the same thing, *Epist.* 106. and *Encherid.*

Encherid. cap. 98 99. and 107. where he calleth it the Masse of destruction: See also the 2. lib. against the two Epistles of the Pelagians, cap. 7. and lib. 5. against Julian, cap. 3. Neither did euer any among the ancient, thinke that Paul speakes of the sound, and not corrupted Masse.

CHAP. XV.

That Arminius doth willingly darken the words of the Apostle, which are cleare and expresse.



Arminius with a carefull subtilty, but with an vnhappy successe, hath written a Treatise vpon the ninth Chapter to the *Romanes*; for hee doth torment the Apostle, and doth, as it were with wracks, draw from him against his will, what things he thinks may make for the patronage of his error of Election for faith fore-seene.

I. He saines that the Apostles minde is to teach, that they onely of the Iewes were to be reckoned the sonnes of *Abraham*, who letting passe iustification by the law, doe follow after righteousnesse and faith; and the purpose, according to Election, hee denyeth to be the decree of the election of seuerall men, but the generall and conditionall decree of sauing all, who were to beleue: By which decree *Arminius* will haue all men to be elected conditionally, which surely is no election, seeing e'lection is not, but of seuerall men, who are chosen out of the multitude, others being re-jected.

II. I confesse indeede, that the doctrine of election

by free grace, doth make the way to the doctrine of righteousness, by faith; yet all this dispute of Saint Paul concerning election, which reacheth from the sixt verse to the thirteenth, doth not deale of iustification by faith, neither would the Apostle proue in this place, that man is iustified by faith, or that God doth elect those which apprehend Christ by faith: But by the doctrine of election, doth frame to himself an entrance, to the treatise of iustification by faith, which afterwards he addes. Hee would here proue this one thing, that man is not truly the sonne of the promise by the workes of the law, but by the election of free grace, and by the mercy of God; for it is manifest, that here workes are not opposed to faith, but to election, and to God calling. So Verse the 11. he doth not say, *not by workes, but by faith*; but he saith, *not by workes, but by him that calleth*. So Verse 16. when he had said, *It is not of him that willeth, nor of him that runneth*; hee doth not adde, *but of him that beleeueth*: What then? *but of God that sheweth mercy*.

III. For when it is spoken of the cause, why, of two that are equally conceived in sinne (such as were *Eſau* and *Iacob*,) God should preferre the one afore the other, the onely mercy of God, and the election by grace, is to be considered, and not faith, which is not the cause, but the effect of our election, neither doth it goe before election, but followeth it. So Saint Paul 1 Cor. 7. 25. saith, *that he obtained mercy from God to be faithfull*, and not because he was after to be so. Wherefore Saint Paul in all this speech wherein hee speaks of the cause of the difference which God makes betweene two that were by nature alike, makes no mention.

mention offaith: But this Treatise being finished, he doth descend, verse 30. to the righteoulnesse of faith, as to the fruit which doth follow election.

I V. But *Arminius* for the safegard of his cause, doth change the words of Saint *Paul*, and doth thrust in something of his owne: For in the place of that Pag. 27. which Saint *Paul* saith, *not of workes, but of him that calleth*, he doth substitute these his words, feigned by himselte; *not of worke, but of faith, whereby God calling should be obeyed*: when notwithstanding in all that disputation which dealeth concerning election, there is no mention made of faith, neither doth the least stepp thereof appeare.

V. It is meruailous, how much *Arminius* doth abuse the examples of *Isaac* and *Ishmael*, and also of *Isaac* and *Esau*: He doth contend, that they are here propounded, not as examples, but as types of them who followed after righteousness by workes, not by faith. Certainly there must be some agreement betweene the type, and the thing signified by the type. But who euer heard it said, that *Ishmael* would haue beene iustified by the workes of the Law, and not by faith? seeing at that time the law was not giuen, neither were these differences of iustification by the law, and by faith knowne; neither is it credible, that *Ishmael* euer thought of or regarded these things: Therefore *Arminius* doth as much as if *Nimrod* should be made a type of the Pharisaicall righteousness. Can the night be a type of the light? or can *Esau*, whom the Apostle, *Heb. 12. 16.* calleth prophane, and therefore also a despiser of the Law, be a type of them, who being set on fire with the zeale of the Law, would be iustified

iustified by their workes? But it is worth the labour to here, why he would haue *Eſau* be a type of the ſonnes of the fleſh, and of them which affect rightcouſneſſe by workes. Becauſe (ſaith he) he was firſt borne. O acutely ſpoken ! He ſhould haue ſaid, becauſe he was red, or becauſe he was a hunter : I am aſhamed to reſute theſe things ; and yet in theſe figments and forgeries, the good man doth place the chiefe ſafegard of his doctrine of election, for ſaith fore-ſeene.

VI. Then alſo ſee how licentiouſly he mockes the Apoſtle : For when he layeth downe *Iſhmael* and *Eſau*, not as examples of reiection, by the ſecret counſell of God, but as a type, hauing no agreement with the thing ſignified ; he doth ſo uſe theſe names, as Logicians uſe *Socrates*, or Lawyers *Titium* and *Manium*, for any other man.

VII. But if we exactly weigh, what it is to haue hated man, being yet in the wombe, before hee hath done good or euill ; we ſhall eaſily ſee, that *Eſau* is not onely laid downe here as a type, but alſo as an example, to whom indeede theſe things agreed, although he were not uſed for a type : For *Malachy*, from whence theſe words are taken, doth not lay downe *Eſau* as a type, but as an example.

But how that which is ſaid, that God hated *Eſau*, being yet in the wombe, before he had committed any euill, may be drawne to *Arminius* his purpoſe, and belong to the type of thoſe who will be iuſtified by faith, hee hath ſeene, ſurely I doe not ſee.

VIII. *Paul* addeth, *What ſhall we ſay then ? is there vnrighcouſneſſe with God ?* The ſenſe is plaine, and depending

depending on those things that went before: He had laid downe two twins of like condition and nature, neither better then the other, whereof yet God loues the one, and hates the other, and had brought the meere will of God, *who hath mercy on whom he will*, to be the cause of this difference, and not the fore-seeing of any vertue in the one. Hence is bred an obiection: whether God be vniust, who giueth vnlike things to them that are alike; and why he hath not mercy on both? What saith *Arminius* here? Why, hee takes these things, as if *Paul* demanded whether there is iniustice with God, who excludes those from the covenant, who would be iustified by the Law, which he himselfe made, and who would haue them that beleeue in Christ, to be iustified. This is a bould conjecture, whereof there is no step nor mention in that which went before. But if it be lawfull for any one to mingle and adde to the Scripture so many things out of his owne wit, there is nothing so absurd or impious, which may not be proued out of the Scripture. What? that there is no color nor reason for this here? for what shew is there here of iniustice in God? or who is so mad that he will expostulare with God, because he will iustifie by faith in Christ, and obsoleue them that are guilty of the breach of the law? Truly who-soeuer doth murraile or demand, why it seemes good to God to saue sinners by faith in Christ, doth not require iustice in God, but doth peere into the secrets of Gods wisdom. And if this had beene the Apostles minde, which *Arminius* doth faine to him, it had beene easie to answer, that God is not therefore vniust, who doth saue them that beleeue, and doth supply

ply a better righteousness, to them who cannot be justified by the Law, of the breach whereof they are guilty; or in place of the covenant of the law, which by sinne is made voide, doth set another, by which man might be saved. Saint Paul answers no such thing, but doth bring in God himselfe, answering thus; *I will haue mercy on whom I will haue mercy, and I will haue compassion on whom I will haue compassion*: which words, doe not speake of iustification by faith, but of the free election of God, whereby of two men alike conceiued in sinne, and alike guilty, one is preferred before the other: Saint Paul doth not say, that because the law is violated therefore there is neede of mercy; but he doth bring the cause of this difference betweene those that are equall by nature; *I will haue mercy on whom I will haue mercy*: According to Arminius, hee should haue said, *I will haue mercy by what meanes I will*, & *I will make such a covenant as shall please my selfe*. For he will haue God not to speake of the election of seuerall men, but of the manner, which it pleaseth God to choose to exercise his mercy: As if he had said, *I will haue mercy as I will*; and not, *I will haue mercy, cuius volo, on whom I will*: Surely this word *Cuius*, of whom, doth put this question to flight, and doth make dull the weake wit of Arminius: for this word marketh out particular persons, and not the manner whereby God doth exercise his mercy towards them: For he that asked the question; *What shall we say then, is there iniustice with God?* moued the doubt concerning the hardning and reiection of particular men, & not concerning the manner by which it seemed good to God to saue men, or to haue mercy on them.

IX. And

IX. And these words, *I will haue mercy on whom I will haue mercy*, and, *it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*: By which saluation and election, is expressly ascribed to the good pleasure of God, *Arminius* doth darken and obscure them; for he thus interpreteth them: *It is not of him that willeth, that is, righteousness is not*: But in the former verses, it is not spoken of righteousness; but of election: Also those wordes, *I will haue mercy, on whom I will haue mercy*, are taken out of *Exodus*, Chap. 33. v, 19. Where it is spoken of saluation, not of righteousness: But grant that it is here spoken of righteousness; will it not hence follow that faith is not of him that willeth, and therefore neither saluation? for saluation is by righteousness, and righteousness is by faith.

X. The obstinacy and affected stupidity of these sectaries, doth maruailously bewray it selfe in one thing. *Paul* bringeth in the demander thus speaking, *Why doth he yet complaine? for who hath resisted his will?* By which words it doth manifestly appeare, that in this Chapter it is spoken of the will of God, which cannot be resisted, and that *Arminius* is willingly blinde, while he affirmeth that it is here spoken of the antecedent will of God, which hee thinkes may be resisted.

XI. What? That *Arminius* doth secretly accuse Saint *Paul* of stupid dulnesse, or of preposterous and needlesse modesty: for what neede was there in the businesse of the election and reprobation of seuerall persons, to stop the mouth of demanders, by saying, *O man, what art thou that repliest against God?* seeing
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by the doctrine of *Arminius*, there is at hand an easie and ready answer: That God elected this man, because he foresaw he would beleue; and hee reprobated that man, because he foresaw he would not beleue. Did not the Apostle see these things? Or did he see them, but did enuy to vs the cleere solution of this knot, that might bring light to this darknesse? The ignorance of *Paul* shall be alwaies better to mee, then the sharpe vnderstanding of another.

XII. Maruailous is the wit and ridiculous audacitie of *Arnoldus Corninus*, in expounding this chapter. He in his worke against *Tilenus*, Chap 9. doth thus expound the type of *Jacob* and *Esa*. Surely (saith he) as there the yonger was preferred before the elder, so also it was figured, that saluation should not be by the Law, although it was first giuen, but by faith. Surely if this man be beleued, the Law is the elder brother, and Faith the yonger: Did God then hate the law, before it had done good or euill? I am affrighted to confute these things; for seeing God preached the Gospell to *Adam* himselfe, by the yonger brother, the law is rather to be vnderstood: Perhaps by the elder, he would haue those to be vnderstood, who would be iustified by the law; but this is no lesse difficult to conceiue, how God hated them before they had done eyther good or euill, and how they could be the elder, seeing they neuer were sonnes.

XII. Finally the truth is here so eident, that
C. Bat. aduers. *Vorsinus* having left *Arminius*, doth yeeld to our part:
Ps. lxxi. scil. 141 For he thinkes that the scope of the Apostle in this chapter is to teach, that righteousnesse, and eternall saluation

saluation doth depend, not on the dignity and worth of workes, or any carnall prerogatiue, such as the Iewes boasted of, but on the meere * good pleasure for ^{τιωλοντα} God that hath mercy.

CHAP. XVI.

The opinions of the parties upon the doctrine of Predestination.

I. **W**E haue already said that predestination is the decree of God, by which, in the worke of our saluation, God hath from eternity determined what hee will doe with euery particular man; and that there are two parts or species of it, *Election*, and *Reprobation*.

II. *Arminius*, *Thef.* 15. *Theolog. Disputa.* vnderstanding by the name of Predestination, onely election, doth thus define it. *Predestination is the decree of Gods good pleasure in Christ, whereby from eternity hee hath determined with himselfe, to iustifie, to adopt, and freely to reward with eternall life, the faithfull, to whom hee hath decreed to giue faith, to the praise of his glorious grace.* All other his sectaries doe with one mouth say, that election is the decree of God, of saving those that be eue in Christ, and shall perseuere in faith.

III. But here the *Arminians* doe with a maruailous craft hide their minde and meaning: For that definition laid downe by *Arminius* doth seeme to teach, that God chose some certaine men to saluation: But it is otherwise, nor is this the meaning of this definition: for by these words, *the faithfull to whom hee decreed to giue faith*, they doe not vnderstand some certaine

certaine men whom God hath precisely elected; but they onely insinuate of what quality they are whom God would elect, *scilicet* such as should beleue: And they teach, that God is often disappointed of that will by which he hath decreed to giue men faith, and that he may be condemned whom God hath so elected: For they deny that this decree is precise, but that it is conditionall, and which depend of faith foreseene; of which faith the grace of God is but a cause in part, for free will hath also a part here, in the power whereof it is to vse well or ill the preuenting & accompanying grace of God, & eyther to receiue, or to refuse it: Therefore they make God, by this decree, seriously to intend the saluation of all men, & to haue determined to giue them sufficient grace & power to beleue: but that he is disappointed of this his decree & intention in many, mans will hindring it, whereby it comes to passe that God is deceiued of his naturall desire and first intention, which surely must needes be the best. Least therefore any one should thinke, that by this decree of election, which *Arminius* hath defined, some certaine men are appointed to life, it must be obserued, that this decree, according to the meaning of *Arminius*, doth conditionally belong to all men whatsoever, and that by this antecedent will, *Pharaoh* and *Iudas*, &c. are conditionally elected; wherefore the *Arminians* doe deny that the number of the elect is certaine by the precise appointment of God, which can neither be increased, nor be diminished.

IV. Obserue also, that that definition laid downe by *Arminius*, doth not belong to infants, which are
taken

*Greenwich. p. 101
dicit. Hoc decre-
tum esse conditi-
onale de quolibet
si credat seruand-
do.*

Col. Hag. 7. 96.

Arnold. P. 192.

taken away by an immature and vnseasonable death; for the *Arminians* will haue onely them that belecue to be elected.

V. Besides this generall and conditionall election, by which all men without exception are elected, they make another election of particular men, which doth rest & relye on faith foreseene. This they define to be the absolute decree of God, of sauing some certaine men, whom he from eternity fore-saw would beleue in Christ, and perseuere in the faith. which faith and perseuerance, they say, is considered in the decree of election, as already fulfilled: The same men are also of opinion, that this election, while wee are pilgrimes vpon earth, is incomplete, and reuocable: For so *Greuninchonius*, P. 136. 137. *As the good things of our saluation, which are continued, faith being continued, and are reuoked and called backe, faith being denied, are incomplete, so election is in this life incomplete, not peremptory, not irrevocable: But the course of election being finished, they will haue this decree then to bee compleate and irrevocable.*

VI. They will haue the will of God, of sauing some certaine men, to be after the will of man, and to depend vpon the fore-seeing of faith.

VII. They will haue that first election to belong to the antecedent will, the latter election to the consequent will.

VIII. That God doth supply to men the meanes to beleue, they thinke it to be the act of his providence, and not of this election, whereby hee hath appointed some certaine men to glory: and they denie true faith and perseuerance in faith, to be an

effect of this latter and absolute election: seeing precise election doth rather depend on the fore-seeing of that faith, and faith is before election: For they denie that God hath precisely predestinated any one to faith, but they will haue it, that they that haue faith are predestinated to saluation.

IX. They comprehend the whole doctrine of election in foure decrees, which they so knit among themselves with a perpetuall linking, that the latter depend on the former.

X. The 1. decree of God, is of giuing his son for the abolishing of sin, & for the redemption of al mankind, in which redemption, they would haue al mankind to be reconciled, and remission of sins to be obtained for all. The 2. decree, that whereby God decreed to saue them that beleue, & would perseuere in faith: This is that generall & conditionall election. The 3. decree, is that wherby God decreed to giue to all men sufficient grace for faith & repentance: which power, they say, is giuen irresistably, yea; and that God is bound to giue all men this grace: But the very act of beleueing, they say, is not giuen but resistably, least force should be offered to mans will. They denie therefore that God decreed to giue to any one precisely & absolutely faith, and the act of beleueing. The 4. & last decree, they would haue to be that whereby God hath precisely and absolutely decreed to saue some certaine men, for their faith fore-seene.

XI. These are the decrees of the *Arminians*, and this is the summe of their whole doctrine, in the searching and viewing of which, the labour is not small, they doe so enwrap their meanings, they doe so hide their

their mindes, that there alwaies lyeth open some hole to scape by; whose meaning he that doth not know, will easily beleue, they haue wrong done them, they doe so parget ouer their error with beautifull-colours, as if they were of the same opinion with vs, when they are very farre distant from vs : Then also if one in expounding their opinion, hath not expressed all, euen their least distinctions, or hath not obserued all their shifts, it cannot be said, what tragedies they stirre vp, how miserably they complaine, as it were, of force and grieuous slanders, and calumny: Being ready also to forswear *Arminius*, and themselves to pluck vp their owne opinions, and to maintaine the cause of the Papiſts, finally, to doe any thing so they may escape our hands.

XII. But we handle the matter more plainly, nor doe we so laboriously, cut the election of God into members : Neither doe wee prescribe an order to God, by which hee should haue digested, or yet ought to digest his thoughts, and to dispose his decrees. We acknowledge there is no generall election, seeing there is no election where nothing is left : And we acknowledge no election, vnlesse it be of seuerall and particular persons, and that also to be precise and determined by the purpose of God ; neither doe we thinke any to be elected, but he that shall certainly and infallibly come to saluation : Nor doe we beleue that we be elected from faith, or for faith, but vnto faith. For God doth not elect those that are good, by any goodnesse which goeth before election, but by his election hee will make them good : Nor doth he fore-know any good in vs, but what he him-

selfe is to bring to passe ; which is not to fore-see, but fore-ordaine : Neither doe wee make the election of perticular persons, to depend vpon mans will : Yea, and we belecue, that perseuerance, and the confirmation of mans will in faith doth proceede from Gods free election of grace, by which he decreed to giue to them whom he appointed to an end, the meanes to come to that end.

XV. Wee agree with the *Arminians* in this, that God, in electing, doth consider a man, not onely as fallen, but as one that by his gift is to beleue : for those which he appointed to saluation, he appointed also to faith and repentance; but we doe not thinke, that in election, faith is considered as accomplished; but as that which should be accomplished by the grace of God, and which is the effect of our election; and that God doth this not by compelling the will, but by bowing it, and by granting that of its owne accord it should follow him, calling : Not by a force, which is therefore called irresistible, because thou canst not resist it although thou wouldst, seeing this very thing is a part of this grace, that thou shalt not be willing to resist it : But that God is bound to giue his grace to men, we detest it, as an opinion contumelious, & reproachtfull, against the maiesty of God. Also we despise the opinion of the *Arminians*, whereby they determine that God equally desires saluation to all, as an opinion contrary to the Scripture & to experience.


XIV. Wee say that election is the eternall, and therefore immutable decree of God, whereby out of mankind fallen & corrupted, God decreed of his owne meere grace, by Christ, to saue some certaine men,
and

and to giue them the meanes whereby they might come to saluation.

XV. The decree of gining faith & repentance, we make to be a part of that decree: For the decree concerning the end, includes, also the meanes; so the decree of making warre, doth include, Horfes, Armes, and prouision; and the will whereby any one hath decreed to builde, doth necessarily include the will of gathering together stones and timber: Neither doe we thinke it safe to pull asunder the counsels of God, and as it were, scrupulously to cut them into peeces.

CHAP. XVII.

That the Arminians make fore-seene faith the cause of the election of particular persons.

I.  He *Arminian* conferrers at the *Hage*, and as many as are their sectaries, in many places doe professe, that they doe not make faith the cause of Election, but onely a precedent condition, and some thing pre-required before Election. These things they say onely in word: For the same men, with very great diligence, doe heape vp arguments, whereby it may be proued, that faith is the cause of the election of particular persons. But oftentimes, there fals from them, either vn-willing or vnawares, that which they indeauour to presse downe, and as Rats, they are catched by bewraying themselves.

II. *Nicholas Grewinchonius*, pag. 103. doth confesse, that *Arminius* was of opinion, that election * did rest * inniti.

vpon fore-seene faith. The Remonstrants in the conference at the *Hage*, p. 117. doe vse the same manner of speaking: And *Arminius* in the 47. page of his declaration; *The decree* (saith he) *whereby God decreed to save some certaine men, doth rest on the fore-knowledge of God, whereby from eternity he hath knowne who will beleeue, &c.* The *Arminians*, page 38. of their answer to the *Walachrians*, haue these words: *We determine, that the fore-seeing of faith and infidelity, doth in order goe before the decree of predestination, and that this decree doth* rest on that former fore-knowledge.* Truly he is binde that doth not see that it is one thing to follow one, & another thing to rest on him: For if the rising starre doth in order goe before the following starre, doth therefore the latter rest on the former? *Arminius* therefore doth not lay downe faith onely as an antecedent thing, but as something which doth sustaine election, in which it is founded, and on which election doth rest: And he doth no lesse make election depend vpon faith; who saith, that faith is the foundation, then he that saith that it is the cause of Election: for the cause giueth to election that it should be, the foundation giueth to it, that it should stand and be firme: Either way alike iniury is done to God, whether you say, that some vertue which is in man, is the cause of the good pleasure of God; or whether you say that the good pleasure of God hath his foundation from some vertue of man.

III. But by those words, they doe not obscurely acknowledge, that fore-seene faith is the cause of election: for they will haue the fore-seeing of faith so to goe before election, as the fore-seeing of incredulity, doth

* inniti.

doth in order goe before reprobation : But that the reprobates are appointed to condemnation, for incredulity, and because they are vnbeleeuers, they eue-ry where acknowledge. And *Arminius* against *Perkins*. p. 85. doth roundly affirme, that sinne is the meritorious cause of reprobation. So *Arnoldus*. p. 151. *Election and reprobation of particular persons were made in respect of the fore-sight of faith and incredulity.* *Arnoldus*; Can any suspect your fidelity, that you take the word, *ex, equiuocally*, in reprobation, to note the cause, but in election to note the condition? It must needes be therefore, that they acknowledge that the elect are appointed to saluation for faith fore-seene, because they beleeu, and that fore-seene faith is the cause of the election of particular persons.

IV. But there is no difference, whether you say that Election doth rest on faith fore-seene, or that it doth rest on the fore-seeing of faith : for both waies faith is made the cause of election, in the latter it is made the neereſt cause, in the former it is made the remote cause: for fore-seene faith is made the cause of fore-seeing it, and the fore-seeing it, is made the cause of election : For why doth God fore-know that they will beleeu, vnlesse because they will beleeu? and why doth he elect, vnlesse because he fore-knoweth they will beleeu? These are the words of *Arminius* against *Perkins*. p. 142. *In that God fore-knowes, he therefore fore-knowes, because it will afterward be.*

V. The same men a little after, against the *Walschrians*, doe vse (although fearefully) the word *depending*, that they might make election depending on faith : *And although* (say they) *that word of depending, which*

we are neuer wont to vse in this argument, *be iudicatos*, easily subiect to calumny, yet if a malevolent minde be absent, it cannot be drawne to the least suspicion of any absurdity. Yes, it may be drawne to the greatest: For *Greunichonius* himselfe, doth acknowledge, that dependency, strictly taken, doth argue causality, and the dependency of a superiour by an inferiour. And truely these men doe not obscurely declare how willingly they would vse this word, if they did not feare our pursuite.

Page. 198.

* ex.

VI. There is extant a Treatise of *Greunichonius*, with this Title, *Of election* for faith fore-seene*: but that word, *ex*, from, or for, doth not onely note priority, but also causality: For who would endure a man that should say, that *Tiberius* was from *Octavius Augustus*? or that this year is from the former, because one went before the other? A man that is not vnskillfull of the Latine, doth sufficiently know, that the preposition *ex*, is not fit to note onely the priority of faith, vnlesse besides the priority, there is also some efficiency or dependency: Wherefore the same man, page 24. hath these words: *It is altogether conuenient to the nature of lawes and prescribed conditions, that the will of the Iudge should be moued to giue the reward, by the required and performed condition.* This performed condition, the *Arminians* say to be faith, which (if we beleue them) is considered in election, as performed: They will therefore haue God to be moued by this fulfilled condition, that he should giue the reward; which if it be true, faith is plainely the cause, both of decreeing and giuing the reward, because it is that which moueth the Iudge.

VII. So

VII. So in the conference at the *Hage*, the *Arminians* doe contend, that God doth not elect without respect of qualities; which thing is true, not onely of faith, but also of repentance, so it be taken thus; that God in electing, considered men, as they that by his gift and bounty would beleue and be renewed in repentance. If you take this respecting otherwise, it must needs be, that this respecting is the cause; for one is said to choose any thing in respect of some quality or vertue, who by that qualitie or vertue, is moued to choose it, otherwise he would not.

VIII. Nay what? That the *Arminian* conferrers at the *Hage*, p. 86. doe vse the word *Cause*? (*God sendeth his word whether it seemeth good to him, not according to any absolute decree, but for other causes lying hid in man*: Then is man the cause why hee is called: whence it comes, that he is the cause also that he is elected. For that which is the cause, why God doth call a man to saluation, is plainly the cause why God will saue him; for these are things connexed and knit together. The same men, page 109. *It is absurd to put the absolute will of God in the decree of election, for the first and principall cause, that it should goe before the other causes, to wit, Christ, faith, and all other causes.* Here you heare that faith is put among the causes of election: wherefore *Arnoldus*, page, 53. doth leaue it in the middle, whether faith ought to be called the cause, or the condition; *Whether (saith hee) faith should be called the condition, or whether it should be called the cause, it alwayes being laid downe for granted, that it is the gift of God, this alone is the question, how faith hath respect to election.*

election. And a little before he had said, *If any should say, that in the decree of election, faith hath the respect of a cause, yet he should not thereby deny that it is the gift of God:* Not obscurely inlinuating how prone hee was to that part, and perceiued that hee was not rashly to be blamed, who hath called faith the cause of our election.

I X. Adde to these that *Arnoldus*, page 186. and the rest with him, doe contend, that faith is not of those that are elected, but that the election is of those that are faithfull. We truly out of *Saint Paul* to *Titus*, chap. I. v: I say, that faith is of the elect, which we so take, because election is the cause of faith; to which our assertion, seeing they oppose theirs as contrary, whereby they say that election is of them that are faithfull; what else would they, but haue faith to be the cause of our election?

X. Let also the moment and force of their reasons be weighed and considered. In the conference at the *Hage*, they professe, that they doe not refuse to write with great letters, and to subscribe, that election is made by Christ, without any consideration of good workes: And yet doe the same men, euen to loathing, beate vpon this, that Election is the decree of sauing them that beleue; that there is no man elected by God, but in respect of faith. But I would know, why they so earnestly exclude the consideration of workes from election, seeing that the earnest endeaour of good workes is a condition no lesse fore-required to sa'uation, then faith? Who by these things doth not see, that faith is not laid downe by them, meere as a fore-required condition? For if faith were thus considered

sidered by them; it is plaine, that the study and endeavour of good workes, had beene ioyned and placed in the same degree with faith.

XI. And if God electeth to saluation, not those whom he absolutely decreed, but those whom hee fore-saw would beleue; it is plaine that God in election, hath respect to some dignity and worth which is in these, but not in them: But it is not likely, that any wise man doth choose the best men, for any other cause, then because they are the best: For if the goodness of the faithfull doe goe before election, hee should doe very ill that should elect them for any other cause, then because they are good.

XII. And certainly, whensoever any thing is promised to a man, vnder a condition, which is in the power of mans free-will; it is plaine, that the fulfilling of the condition by mans free-will, is the cause why the promise is fulfilled; and the *Arminians* doe contend, that God doth giue, yea, and that hee is bound to giue grace and sufficient power to beleue: but to vse that grace, or not to vse it, is in the power of mans free-will.

XIII. Neither is it a hard thing to draw from them that which I would haue. For let the Schoole and followers of *Arminius* tell me, what moued God, by his consequent will to choose *Simon Peter*, rather then *Simon Magus*? why *Gregory* rather then *Julian*? They haue nothing to answer, but that it was done, because God fore-saw faith in them, and incredulity in these. Therefore although they should get it granted, that by their doctrine, fore-scene faith is not made the cause why God hath appointed this man to saluation; yet

yet they must needs confesse, that according to *Arminius*, fore-seene faith is the cause of the difference betweene the elect and the reprobate, and therefore the cause why this man is preferred before the other; which surely is no other thing, then to be the cause of election: For euery election is comparatiue, and doth inferre the reiection of one or more.


XIV. So when they deny, that by the will of God electing, the number of the elect is certaine and determined; it must needs be, that they would haue mans will to be the cause why the number is such a number, and so euery man is the cause why hee is of the number of the elect, and therefore also the cause of his owne election.

XV. Although therefore they would haue this suspicion remoued from them, yet they will neuer wipe out this blot, by which they are contumelious against God, and doe weaken the firmenesse and strength of faith: As they which make the eternall election and good pleasure of God, to depend on mans free-will; & will haue saluation to be of him that willeth & of him that runneth; & they doe place some worth & vertue in man, which is the cause why saluation in the eternall counsell of God, is appointed to one, rather then to another: Whence it comes, that faith doth shake, and saluation is vncertaine: as that which although God doth certainly fore-know, yet he doth not certainly and infallibly will it; for Election is not an act of the fore-knowledge, but of the will of God, and this will, how can it be certaine, if it doth depend on an vncertaine thing, *to wit*, on mans will? But these

these things by the way; for they shall be more exactly examined in their place.

CHAP. XVIII.

The decree of generall election is searched into, by which Arminius will haue all men to be elected to saluation, vnder the condition offaith.

I.  E haue taught in the fift Chapter, that the antecedent will of God, as *Arminius* hath receiued it after *Damasen*, is a meere forged deuise, and a thing contumelious against God. This foundation being taken away, that vniuersall election, common to all men, vnder the condition of faith to be performed, doth fall downe: For this generall election *Arminius* will haue to belong to the antecedent will of God.

II. Whereunto adde those things which we haue spoken, Chapter 12. where we haue dissolued, and vnloosed the chaine of the foure decrees, in which the *Arminians* doe comprehend the whole doctrine of Election: There we haue shewed that the second decree, by which saluation is not decreed to particular persons, but it is determined, that they shall be saued, who shall beleeue, is not the decree of providence nor predestination, but is the rule of the Gospell, which doth prescribe and set downe the way to saluation.

III. This question is put to flight, onely by the name of election; for Election cannot be of all men; he doth not choose that taketh all: Neither, in the time of the deluge, had *Noah* beene chosen that hee should

should live in the deluge, if no man had perished by the flood: He is elected, who is preferred before others, the rest being eyther despised, or lesse accounted of.

IV. And seeing in all the points of faith, wee ought to be wise, and taught out of the Scriptures, much more in so high an argument, which doth exceede our capacitie. Let therefore the *Arminians* shew by what place of Scripture all men are said to be elected, by that election which is opposite to reprobation (for of that it is spoken here, and not of the election of severall men, by the consequent will of God. Who euer heard it said, that *Pharaoh* or *Judas*, did any way belong to the election of God? Saint *Peter* indeede 2. *Epist. Chap. 1.* doth ioyn calling to election, commanding vs to make our calling and election sure, *that is*, by the earnest endeauour of good workes, to effect that the sence of our effectuall calling, and the perswasion of our election may daily be increased in vs: But he will not therefore haue our calling and election to be the same, nor will hee haue all that are any waies called, to be elected: Yea, *many are called, but few chosen, Math. 20. 16.*

V. That also is to be obserued, that by this generall election, it is not decreed who are to be saued; but what manner of men are to be saued: and that the *Arminians* draw the ninth chapter to the *Romanes* to proue this; where it is plainely spoken of the good pleasure of God, and his mercy towards some severall and peculiar persons, whom it seemeth good to God to choose: For those words, *I will haue mercy on whom I will haue mercy*, speake of some certaine men; and

and not of what qualified men; for then he had said, *Miseretor qualium: I will haue mercy on men so qualified*, and not *cuius*, or *quorum*, of whom: Neither had the example of *Isaac* and *Jacob*, who were particular persons, beene applied to explaine the election not of particular persons, but the election eyther of all, or of men so qualified.

VI. But I would learne of the *Arminians*, whether *Judas* or *Pilate*; whether the high priests and the Scribes, by the instigation and accusations of whom our Sauiour was crucified, were elected conditionally, and comprehended in that generall election. If they were not comprehended, then that generall and conditionall election which they would haue to be extended to all men: falleth to the ground. On the other side, if *Judas* and those high priests were conditionally elected, the decree of God, concerning the crucifying of Christ, could not be absolute, because it was done by men, which were conditionally elected, vnder a condition which they might fulfill: It might therefore haue come to passe, that before this wicked deede, they might haue beene conuerted and become faithfull, and so had not crucified Christ.

And truely it cannot be said, that *Judas* and *Caiaphas*, were elected to saluation, vnder the condition of beleeuing in the death of Christ, seeing they were appointed to that very thing, that by their incredulity and wickednesse, Christ might be deliuered to death: but if *Judas* and *Caiaphas* had beleued in Christ, Christ had not beene deliuered to death; and therefore this decree, whereby the *Arminians* will haue:

haue God to haue elected *Iudas* and *Caiaphas*, and *Pilate*, vnder this condition, it they would beleeuue in Christ, doth in folde a contradiction: For they doe as much, as if they should bring in God, speaking thus: *I appointed to saue Iudas and Caiaphas, if they will beleeuue in the death of Christ: But if they shall beleeuue, and shall be faithfull, Christ should not be deliuered to death, nor be crucified.*

Also of the foure decrees of the *Arminians*, the two former are contrary one to another: For by the first decree, God decreed to vse the incredulity and perfidioufnesse of *Iudas*, to deliuer Christ to death: But by the second decree, God elected *Iudas* vnder the condition of faith, in the death of Christ: Therefore by the former decree, *Iudas* is absolutely considered as an vnbeleeuuer and a reprobate, but by the second, he is considered as one conditionally elected. The schoole of *Arminius* is painted about with these monsters, and Chimeraes, contrary one to another, which would moue laughter, if the church were not troubled by them, and the wisdom of God exposed to reproach.

VII. Furthermore, by that generall decree whereby all men are said to be elected vnder the condition of faith to be performed, God is openly mocked: For it is a foolish decree, which is made vnder a condition, which condition, he that decreed it knew certainly in the very moment he decreed it, that it would not be fulfilled; especially if this condition cannot be fulfilled but by the helpe and power of him who decrees it: For by such a decree, God should set a law to himselfe, not to man. But it is manifest

Creuinch. p. 101
Decretum conditionale de quolibet si credas seruando. & Pag. 2.
Decretum salutem conferre sub conditione fidei prestande ab iis qui bus saluam appetunt.

manifest by experience that God doth not minister to all men the meanes that are necessary to the fulfilling of this condition : For he will not haue his Gospell preached to all, neither doth he giue the Spirit of regeneration to all.

VIII. Finally, what is to be iudged of this generall election, appears by the confectaries, and conclusions which are drawne thence ; whereof that is the chiefeft, and farre the worst, whereby they denie that the number of the elect is certaine, and determined by the will of God, electing; whence it followeth that the election of particular persons, is not certaine by the will of God : For if it were certaine by the decree of God, that this, or that man, were of the number of the elect, then of seuerall persons ioyned together, the whole summe and certaine number would be made vp. But that which *Arnoldus* saith, *Pag. 192.* That the number of the elect may be increased or diminished, is such a thing, that there is no good man who doth not tremble at the hearing of it. For what is it in God, to diminish the number of the elect, but to change his opinion, and to take from the number of the elect, those which indeede being not sufficiently well considered of, and as hauing cast his accounts amisse, he had brought into the white rouie of the elect, which should rather haue beene carried into the blacke booke of reprobates?

IX. Of the same euill stampe, is that of *Greunichonius* against *Ames*, *Pag. 136.* making a halfe, an incomplete, and so a reuocable election. In the Scriptures (saith hee) men are called elect, 1. incompletely, according to the present state, in as much as they

Arnold P. 192.
Numerum electorum
tunc certum esse
& ex precisa dei
ordinatione deter-
minatum, qui
nos augeri non
minui possit idq;
ex eadem ordi-
natione longe
viro aliter N.
euangelium &
vera predestina-
tionis doctrina
que in genere
tantum docet
quales sunt elec-
ti.

are such, to wit, faithfull men for the present time, the last tearme of their life being excepted, in which, 2. Election is fulfilled. Behold a depending election, by which every most wicked man; is incompletely elect, and the decree of God is incomplete, vntill it be made compleate by man, which surely are not, *dogmata*, but *portenta*, not doctrines, but monstrous opinions, which neuer came into the minde of any one, of whom the name of Christ is any where heard of.

X. But the Scripture teacheth, that the number of the elect is certaine, *Reuel. 6.* The soules which are vnder the Altar are commanded to waite while the number of the brethren is fulfilled; Also that which Christ saith of the sheepe that were given him, euen before their conuersion, *Iohn 10. 1.* As also that he saith, that all shall come to him, as many as are given him by the father; *Iohn. 6. 37.* And that none of his sheepe can be taken out of his hand, *Iohn. 10. 28.* doe all plainly declare, that the number of them is determined by the purpose of God. Saint *Luke* doth also accord, in whom, *Chap. 10. v. 20.* Christ thus speaketh to the Apostles: *Reioyce not that the spirits are subiect to you: but rather reioyce that your names are written in heauen.* No lesse expressely doth the Apostle to the *Hebrewes* speake, *Chap. 12. v. 22. 23.* where hee calleth the church, *the heavenly Ierusalem, the assembly of the first borne, which are written in Heauen.* Hitherto pertaines that book of life, concerning which it is spoken in other places. And, *Reuel. 20.* where they are said to be cast into the lake of fire, which are not found written in the booke of life. The *Arminians*, *Pag. 96.*
of

of the conference at *Hage*, doe with a vaine interpretation expound those words of Christ: *Reioyce that your names are written in the booke of life*: For they will not haue these words to be taken of election to saluation, but they will haue this to be the sence of it; Reioyce that according to the present state of faith, righteousnesse, and obedience, ye are accounted for pious and godly men, yea for the sonnes of God. O good God, where is modesty! Here is neyther reason nor colour for this. For, to be accounted faithfull by men, is not to haue their names written in heauen: Nor was there any cause that the Apostle should so reioyce, because men thought well of them, seeing that often times happeneth to him that is most wicked; and this had beene much lesse, then that the diuels did tremble at their voice, and fled from them: which yet Christ reckons to be but a small thing, in comparison of hauing their names written in heauen: Surely that speech, *to be written in heauen*, is referred not to the opinion of men, but to the purpose of God: And this phrase is taken from the Prophets, with whom, that is said to be written before God, which is fastened and determined by his decree. So, *Esay 4. v. 3.* they are said to be *written for life*, who were to be preserved by the purpose of God. And *Chap. 65. 6.* Behold it is written before me, I will not keepe silence, but will recompence: As if hee should say, it is certaine and determined by mee, to reuenge these wicked deedes.

XII. I am ashamed of that shift, whereby some of them say, that therefore the names of the Apostles are said to be written in heauen, because they were

electd to their Apostleshippe : For so the name of *Judas* himselfe was written in heauen ; in which respect, he had so little cause to reioyce, that euen his very Apostleshippe turned to his destruction. Then also we haue the words of the Apostle to the *Hebrewes*, which are plainly agreeable to these, by which he calleth the faithfull, *the first begotten, which are written in heauen*: which cannot bee drawne to the election to an office, seeing it belongeth to all the faithfull and the elect.

XIII. The question of the booke of life is a greater and longer question, not belonging to this place. I am not ignorant, that there is a certaine booke of life, which is not the booke of election, but the Catalogue of them who professe themselves to be members of the Church, and are visibly grafted into the covenant, of which booke there is mention, *Eze. 13. 9. Psal. 69. ver. 29.* out of which booke, there is no doubt but some are blotted. But when they are throwne headlong into hell, as many as are not written in the booke of life ; it is plaine, that in this booke is set downe the certaine and determined number of men, who while other are appointed to the fire, they alone are reserved to life; the number of whom can be increased or diminished no more now then in the last iudgement.

XIV. These things concerning that generall and conditionall election. Now let vs come to the absolute election of seuerall persons, which the *Arminians* would haue to rest and depend on the fore-knowledge of faith, and to be made for faith fore-seene : The former of these elections hath the second place in the

the series and ranke of the foure decrees laid downe by *Arminius*; the latter election hath the fourth place; that doth pertaine to the antecedent will of God, this to the consequent; that doth goe before, this doth follow mans will: *Arminius* saith, that God is disappointed of that, but cannot be disappointed of this.

CHAP. XIX.

The election of particular persons in respect of faith fore-scene is confuted. It is proued that men are not elected for faith, but to faith.



Of the great abundance of places which the holy Scripture doth supply to vs, we will tithe and choose out some that are most cleare and most weighty.

I. Saint Paul to the *Ephesians*, Chapter I. vers. 3. 4. hath these words, God hath blessed vs with all spirituall blessings in heauenly places in Christ, according as he hath chosen vs in him, before the foundation of the world. The Apostle doth plainly enough teach, that spirituall blessings, and therefore faith, are given vs according to the eternall election, & as we were elected. Whence it followeth, that election is necessarily before these blessings, both in order and time. So hee that saith, that the Souldiers received their donatiue and beneuolence, as it seemed good to their Generall, doth manifestly say, that first it seemed good to the Generall before it was done, and that the certaine and absolute will of the Generall went before this largesse and gift. Neither are those words of lesse moment which

follow: *He elected us in Christ before the foundation of the world, that we should be holy and without blame before him, in love.* You see that we are elected to holiness, and not from holiness, or for holiness; and if we be elected to holiness, then also are we elected to faith, wherein our holiness chiefly consists. It cannot be denied that faith is a part of our holiness, unless by him, who also denieth, that incredulity in the prophane is a part of their prophaneness and vice: For by faith we are not onely sanctified efficiently, but also formally; no otherwise then the wall is formally whitened by the white colour. And if the *Arminians* could get it granted, that the holiness which is spoken of here, doth consist onely in charity, yet they would effect nothing, nor would it ever the lesse be proved out of this place, that we are chosen to faith; for he that is elected to charity, is necessarily elected to faith, which begets charity, *Gal. 5. 6.* Nor is it credible, that any one is elected to one part of holiness, and not to the other.

Being beate therefore from hence, they seeke other refuges. *Arnoldus. p. 66.* by elect, would haue they that are called to be vnderstood; as if election and calling were the same thing: but *many are called, few are chosen, Matth. 20.* Therefore among these elect (if *Arnoldus* be beleueed) there will be many reprobates; neither will this election be opposed to reprobation. The same man, *pag. 142.* doth contend, that these elect are the faithfull, which is false in that sense he takes it, *to wit,* that they are considered as being already faithfull, when they are elected: For how can they that are considered as being faithfull, be elected to holiness, seeing

seeing in that they are faithfull, they are already holy? *Paul* indeede speakes to the *Ephesians*, whom hee calleth faithfull and blessed: but not, if now they were faithfull and blessed, they were therefore faithfull before they were elected.

This good man therefore hath deuised another subtilty, and would haue *Paul* to speake not of the election of particular persons, but of the election, whereby any one people is elected to the calling, by the Gospel. If this be true, it must needes be, that among the elect, before the foundation of the world, there were many reprobates: But the following words doe not admit this interpretation; for the Apostle saith, we are elected, *that we should be without blame, in loue.* He will haue vs to be elect, that we might endeaour to holinesse and good workes: Now good workes are of particular men, and not of a Nation; neither by the elect can here be vnderstood, the nations admitted into the couenant, seeing Saint *Paul* includes himselfe in this number, *Hath chosen vs in Christ, &c.* *Arnoldus* himselfe doth sufficiently declare how little he trusts to this exposition, while hee ioynes another which overthrowes this: He saith, that here it is spoken of the election to glory, and therefore by *holinesse*, would haue *saluation* vnderstood: But the Apostle doth fitly preuent this starting hole; for hee addes, *that we might be holy and blamelesse*; but to be blamelesse is a vertue, and not saluation it selfe: Then also *Paul* expounds, how wee are holy, *to wit, in charity*, nor in the fruition and enioying of glory. He vnderstands the duties of charity which are exercised in this life, vnto which to be exhorted after this life is

needelesse. Finally, by their so various and diuers expositions, which ouerthrow one another, they doe sufficiently confesse, that they haue nothing wherein they may be constant : And because they cannot master vs by the weight of their expositions, they endeavour to ouerwhelme vs by the multitude of them.

It is of small importance, that from this word ἀμωμοι, that is, *blamelesse*, they gather, that it is spoken of the perfection after this life : For the Apostle will haue vs to be blamelesse, euen in this life, as, *Philippians* 2. 15. Where he commands vs to be ἀμωμοι, & ἀνεπιληπτοι, *blamelesse, and blamelesse*, in the midst of a crooked and peruerse generation. Certainly, when the Apostle saith, *that we might be blamelesse in charity*; it is manifest, that he doth not speake of the Saints enjoying glory, where there is no place for reprehension, nor for exhortation, to the duties of charitie. There is no little force in the following verse : *He predestinated vs to the adoption of children, by Iesus Christ*. Out of this place I thus reason : Those whom God predestinated to adoption, he hath predestinated also to the spirit of adoption, to be given them, and this is nothing else but to predestinate them to faith ; for the spirit of adoption is it that beareth witnesse in our hearts, that we are the sonnes of God, *Rom.* 8. and this testimony is faith it selfe. It is true indeede, that God appointeth no man to adoption, but whom God considereth, as one that by his gift will be faithfull ; but the same may also be said of those that are appointed to faith, which is appointed to none but whom God considereth as one that will be faithfull : And surely they

they are grossely deceived, who thinke that the faithfull are appointed to the adoption of children, seeing in that they are faithfull, they are already children: This Saint *Iohn* teacheth, chapter 1. *To them that beleevned, he gave this prerogative, to be the sonnes of God.*

II. Agreeable to this place are also many other, *1 Cor. 7. 25. I have obtained mercy of the Lord to be faithfull*; not because he considered me as already faithfull, *Iohn 15. 16. I have chosen you, that you should bring forth fruit*: therefore he did not choos vs, considered as already faithfull, and therefore as already bearing fruit. Should wee imagine, that Christ speakes here onely of the election of the Apostles to their Apostleship? I thinke there is none of so impudent a face, who can deny that the same thing may be spoken of any of the elect, whereof there is none whom God hath not elected, that hee might be godly and good: even as also there is no man, who is not of a shamelesse countenance, who will deny that all the following documents and lessons, doe belong to all the faithfull: *These things I commend you, that you love one another: if the world hate you, you know that it hath hated me first; &c.*

III. Not unlike this, is that which the Apostle saith, *2 The. 2. 13. God hath chosen you to salvation, by sanctification of the spirit, and beleefe of the truth.* He saith that we are elected to obtaine salvation by faith, not for faith, and so faith is after election, and a certaine medium, or middle thing, betwene election and salvation.

IV. The words of *Ananias* to *S. Paul*, *Act 22. 14.*
are

are consonant to this; *God hath chosen thee, that thou shouldst know his will*; by which knowledge, faith and assent to the Gospel is vnderstood: for Saint *Paul* was not elected more to know the Gospel, then to beleeue the Gospel: *Paul* therefore was elected to beleeue, and so his election was before his faith.

V. The same Apostle, *1 Thessa. 1. 3.* praising the faith and charitie of the *Thessalonians*, doth fetch the cause of these vertues from election it selfe: *Remembering without ceasing your worke of faith, and labour of love, as knowing that you are elected of God.*

Here the *Arminians* doe willingly stumble in a plaine way: for by Election they will haue Calling to be vnderstood; which if it be true, the reprobates themselues will be elected, as being also called. Then also Saint *Paul* is deluded, as if hee were not in his right minde: For what neede *Paul* tell the *Thessalonians*, that he knew they were called by the Gospel, seeing Saint *Paul* himselve preached the Gospel to them? He were a ridiculous Grammarian, who should tell his Schollers that he had taught; *I know you have learned Grammer. Arnoldus, pag. 66.* doth suspect that the word, *ἰδόντες*, *knowing*, is to be referred to the *Thessalonians* themselues. But the good man hath dealt too negligently here, for he doth not see, that by this meanes, the Greeke speech would be made incongruous and not agreeing, for then it must haue beene read *ἰδόντων*, that it might agree with *ὑμῶν*, which is in the former verse. But distrusting this exposition, he hath smelt out that by the word *election*, *excellency* ought to be vnderstood, which truely is an intollerable license; seeing election differeth from excellency by the

the whole prædicament; for election is an action, excellency is a quality, or a relation. Surely if it be lawfull to bring such portents and monsters of interpretation, what will there be in the holy Scripture, which may not be deluded or depraved? Let *Arnoldus* bring another place, where Excellency is understood by the word Election: For although *he that is elected*, may be taken for *him that excelleth*, yet you shall neuer finde Election to be so taken for Excellency. Neither ought it to seeme a marvaile that *Paul* saith, he knew of the election of the *Thessalonians*; for God might reveile that to him concerning the *Thessalonians*, which he revealed concerning the *Corinibians*, *Acts 18. 10. I have much people in this citie.* Or if that doth not please, it may be said, that *Saint Paul*, when he saw the Gospell receiued by the *Thessalonians*, with very great ioy and much fruite, easily perswaded himselfe that many of that people belonged to the election of God.

V I. The same Apostle, in the beginning of his Epistle to *Titus*, calleth himselfe, *the Apostle, according to the faith of Gods elect.* It is plaine, that faith is said to be of the elect, because it is peculiar to the elect, or else it were not rightly adorned with this elogy & commendation, and that by the confession of *Vorsius* himselfe: *Faith* (saith hee) *is called the faith of the elect* of *Collat. rom. pif. cat. Sect. 118.* *God, Titus 1. because faith is a proper marke of the elect, &c.* But why is faith peculiar to the elect? is it because as many as haue true faith are elected by God? But the *Arminians* deny this; for they write of the Apostasie of the Saints, and thinke that the most holy men may fall away. It remaines therefore, that faith is said to be of

of the elect, which God giueth to the elect, and which is a fruit of election.

The *Arminians* auoid this dart and argument, by saying, that by the name of faith, is vnderstood doctrine: But they doe not well auoid it so, for the doctrine of the Gospell is not peculiar to the elect, neither can it be called the doctrine of the elect, seeing it is preached a' so to wicked and prophane men. Here therefore we may see the Apostle and *Arminius* to be stritiuing together: Saint *Paul* saith, Faith is of the elect: *Arminius* on the contrary part saith, that election is of them that are faithfull, and who are considered as already beleeuing.

Arnold p. 186.
Fides non est pra-
cise electio, sed
electio fide-
lium.

With like licentious liberty, doe they abuse the word, *of the elect*, by which they will haue those that are called, and are holy to be vnderstood: But after what manner? Seeing that according to *Arminius*, among them that are called, and holy, there are many reprobates; the elect therefore, by this meanes shall be reprobates. Is the Scripture thus to be deluded? But let vs see other places.

VII. Noteable are the words of Christ. *Luk. 10 20.* *Reioyce, that your names are written in Heauen.* Christ speaketh to men that were living, & who had not yet persevered in the faith to the end: Yet notwithstanding, their names were already written in Heauen, their saluation was determined by the certaine purpose of God: Their election therefore, was before their perseuerance in faith, contrary to which is the opinion of *Arminius*, who will haue perseuerance in faith, to goe before election, and will haue vs to be elected for faith fore-scene.

And

And if election be not peremptory, & immutable, but after finall perseuerance, as the *Arminians* would haue it, then we must say, that the names of the Apostles, who did then first enter the race of Christian profession, were so written in Heauen, that yet it was in the power of the Apostles to fall away from the faith and so to be reprobated; And therefore they could bring it to passe, that Christ should lie: See to what the audacity of these innovators doth come. Furthermore, that that is said in the Scripture to be written in Heauen & before God, which is appointed & determined by his eternal counsell, we haue proued in the former Chapter; where we haue reiected that vsuall and rash interpretation of the *Arminians*; we will haue the writing of our names in heauen, to be nothing else then to be accounted the children of God, by the present state of righteousness, and that for no other argument, then because they will haue it so.

VIII. *S. Paul. Ephes. 2. 8. By grace ye are saved through faith:* He doth not say, that they are saved for faith fore-seen, but by faith, as by the meanes to saluation: And if God doth not saue vs for faith fore-seen, he neither wil saue vs for faith fore-seen, nor doth he elect vs for faith fore-seen: For to elect, is to be willing to saue.

IX. The same words, *By grace ye are saved through faith,* do plainly say, that faith is the meanes to saluation: & if saluation be the end, and faith the meanes, it must needs be that God thought of giuing saluation to *Peter & Paul* before he thought of giuing them faith, whereby they should come to saluation: for the end is first in the intent before the means: so habitatio is intended before building, life before foode, health before phisick. With what face therefore dare the *Armini.* say, that God had decreed

decreed to giue *Peter* and *Paul* faith, before he had decreed to giue them saluation.

X. But here *Arminius* hath laid aside shame, and doth deny that saluation is Gods end; but hee saith, that saluation and faith are the gifts of God, tied together by the will of God in this order, that faith should goe before saluation, in respect of God the giuer, and in the thing it selfe. These are the words of *Arminius*, which are cited and allowed by the *Arminians*, in their answer to the Epistle to the *Walachians*. Pag. 93. But besides that, I had rather beleeue Saint *Paul*, teaching that we are saued by God, through faith. *Arminius* himselfe doth seeme to me to grant the same thing, while he doth deny it: For it is not likely, that God is willing, that faith should goe before the obtaining of saluation, vnlesse because he will giue and bestow faith vnto saluation. Now that which helpeth to obtaine saluation, is the meanes by which we come to saluation, as to the end. *Grenichonius* following him, Pag. 12. doth deny that God intended the saluation of certaine men in particular, as an end. And Pag. 124. *We haue said* (saith he) *that faith is to be considered two manner of waies, eysheer as it is prescribed and to be performed, or as it is already performed: As it is to be performed, it is not the meanes, but the condition, and the thing required: But as it is performed, it is the meanes to man, by which he doth obtaine saluation, promised vnder the condition of faith.* The Reader shall obserue his excellent wit. This man will haue faith, then, to be the meanes to saluation, when it is performed, *that is*, when faith ceaseth: For the *Arminians* then thinke faith to be performed, when
one

one hath persuered in faith to the end ; at which time vision and sight succeedeth to faith ceasing. Therefore (if *Arminius* be beleened) faith will then beginne to be the meanes of saluation, when it is not faith: Then also that saying, that faith performed, is the meanes for man, not for God, is very weake: For faith is the meanes for a man to come to saluation, for no other cause, then because God willeth and causeth that man should come to saluation by faith: So he that saith, that foode is the meanes for a man to liue, saith also that it is the meanes that God doth vse for the sustentation of mans life.

XI. It is of no small importance that the Apostle in the same place, calleth faith the gift of God: *By grace ye are saved through faith, and that not of your selves, it is the gift of God*: For the Apostle will not haue saluation alone to be the gift of God, but also faith: For he that giueth the end, giueth also the meanes; as hee that giues vs life, giues vs also meanes to maintaine our life. So *Philip. 1. 19. It is giuen to you for Christ, that is, in that which concerneth Christ, not onely to belecue on him, but also to suffer for his sake*: Therefore to belecue in Christ, is the gift of God. Wherefore we are not rightly said to be elected by God for faith fore-seene, seeing God himselfe giues faith: For God is not said (vnlesse it be very vnproperly) to fore-see those things which he himselfe determined to doe. Hee would not be thought to haue a sound braine, who should say that God fore-saw the Sunne would be round or shining, for God himselfe turned it into roundnesse, and put the light into it. How greatly the *Arminians* erre here,
and

and that it followes of their doctrine, that faith is not the gift of God, although sometimes they speake otherwise, shall be seene in the right place.

Ephes. i. 11.

XII. Thither also belong the words which are in the eleventh verse of the first chapter. *Being predestinated according to the purpose of him who worketh all things after the counsell of his owne will.* If God hath predestinated any one to saluation, he worketh also all things which are necessary to the execution of that decree, and if all things, then also faith: Faith therefore, is something after predestination, for it is a part of the execution of that decree.

XIII. There is a notable place, *Acts 13. 48.* ἐπίστευσαν ὅσοι ᾤοντο ἰσχυμένους εἰς ζωὴν αἰώνιον: *They beleeued as many as were ordained to eternall life.* While Paul preached to the men of *Antiochia*, some beleeued, some refused the Gospell: Saint *Luke* brings this cause why they did not beleeu, *to wit*, the ordination and decree of God. Election therefore is before faith, because the election of God, is the cause why men beleue. According to *Arminius*, Saint *Luke* ought to haue spoken thus: *And as many as beleued were elected by God, in reward of their faith:* But contrariwise hee saith, they beleued, because they were elected.

Socinus, and after him *Arminius*, doe depraue and corrupt this place with very great wickednesse. For by, *τεταγμένους*, *they that were ordained*, they vnderstand, *they that were disposed, prepared and inclined, or well affected:* as if *Luke* had writ *διακείμενους*. Certainly a bold euasion, and an interpretation without colour and example: For neyther the Scripture, nor any

any man, that I know, euer tooke the word *τεταγμένοι*, in this sence. To which purpose when many examples may be heaped vp, yet they are most fit which are taken out of the booke of the *Acts* it selfe, that it may appeare in what sence Saint *Luke* doth alwaies take this word, *Chap. 15. 2.* ἔταξαν ἀναθεῖναι Παῦλον, they decreed or determined that Paul should goe vp. And *Acts 28. 23.* τεταγμένοι αὐτῷ ἡμεῖς, when they had appointed him a day. So Saint *Paul*, *Rom. 13. 1.* αἱ δὲ ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσιν. The powers that are, are ordained, or appointed by God. So *S. Chrysost.* *Hom. 30.* vpon the *Acts* doth interpret this place of the *Acts*, as many as were ordained to saluation, where he rendereth, *τεταγμένους*, ordained, *αφωρισμένους*, seuered by God, and fore-determined. Then also, although the word were ambiguous, reason it selfe would conuince this : For none of the vnregenerate can be well disposed, or well affected to eternall life : But all these men of *Antiochia*, before they beleueed the Gospell, were vnregenerate, therefore they were ill disposed to the obtaining of saluation. Let the schoole and followers of *Arminius* tell me, what disposition was in the theefe who was crucified with Christ, to beleue before he did beleue : Or in the Apostle *Paul*, when like a wolfe he did rage against the flocke of Christ, and swelling with Pharisaicall pride, was a most eager maintainer of righteousness by the Law ; yea also common sence doth abhorre that kinde of speaking which they deuise : For wee are not wont to say, that one is well disposed, or prone, or well affected to blessednesse, but to vertue. This inclination must be to doe something, and not to enioy or obtaine some-

thing. So one may be said, to be inclined to the exercise of his body, but not to health ; to the combat, not to the reward or victory : Or if any one please to take the word *dispositum*, *disposed*, for *cupido*, *desire*, there is no man who is not disposed to saluation.

It is not for nothing, that the Greeke hath not the word, τεταγμένοι, simply and alone, but ὅσοι τεταγμένοι ἦσαν, *as many as were appointed*: By which preterpluperfect tense is plainly signified, not a present disposition, but an ordination that went before.

It is to no purpose, that they therefore gather, that by *those that are ordained*, are vnderstood, *those that are disposed*, because in that place, they are opposed to them that are vnworthy. For *Luke* here makes no opposition, nor if he did, would it any thing hinder vs, who know that by the very election to faith and saluation, men are made worthy, and therefore also we are opposed to those that are vnworthy. In the meane time let the Reader iudge, what, and how wicked a doctrinethis is, which doth make men to be *worthy*, before they belecue, and that some are found among Infidels, who are worthy of saluation.

XIV. *Marke 13. 22. False Christs and false Prophets shall arise, and shall shew signes and wonders, to seduce, if it were possible, the very elect.* There is an αἰτιολογία, a cause and reason of it given in the word *Elect*: For the cause is noted, why some cannot be finally deceiued, *to wit*, because they are elected. Election, therefore, is before perseuerance in faith to the end, as being the cause of perseuerance : And that

that which is the cause of perseverance in faith, is the cause of faith. That which is the cause why one doth alwaies beleue, is the cause why hee doth beleue: Therefore the opinion of *Arminius* doth fall to the ground, by which he determineth, that not onely faith, but also perseverance in faith, is before election. and that God in electing doth consider it as a condition already performed and fulfilled.

XV. The words of the Apostle ought not to be omitted, 2. *Tim. 1. 9. He hath saved vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given vs in Christ Iesus, before the world beganne.* These words seem to me to be diametrically, & directly contrary to *Arminianisme*: For the Apostle doth not onely deny, that we are saved for the fore-seeing of workes, but also he brings the eternall decree of God, to exclude the respect of workes. But if God hath not elected vs for the fore-seeing of workes; then certainly, not for the fore-seeing of faith, which doth beget and effect workes: And if God hath not elected any one for the fore-seeing of faith, then certainly, not for the right vsing of grace, nor for the obedience of faith, for as much as this vsing and this obedience, is manifestly a worke: Neither is it any doubt, but that to embrace the Gospell by faith, is a kinde of worke and action of the will.

XVI. What? That *Arminius* doth acknowledge faith not onely to be an action, and therefore a worke, but doth also contend, that faith is imputed for righteousness, not as an instrument, *that is*, not as it apprehendeth Christ, but as it is a worke and an action?

Arnold cont. Gomarum. Pag. 47. Arminius dicit ipsum credere in Christum nobis in iustitiam imputari,

non ut instru-
 mentum & P.
 35. dicat fidem
 estimari pro obe-
 dientia & opere.
 Vorst. Cat. Er-
 rorum Sibr.
 P. 47. Fides no-
 bis ad iustitiam
 im putatur for-
 mal ter. Brevius
 Epist. ad Sibr.
 P. 69. 70. Non
 est inipsum di-
 cere cum Deus
 ipse id dicat, nos
 habere seu quali-
 tate inherente
 iustificari. Idem
 dicit Vorst. Cat.
 Errorum Sibr.
 P. 61. & 54.
 Impius per fane-
 temiam iustifi-
 catur.

The words of *Arminius*, are reported by the *Wala-*
chian brethren, in their Epistle, and they are these:
Faith is imputed for righteousness, not as it is an instru-
ment, but as it is an action, although it be by him, whom it
apprehendeth. Neither doe the *Arminians* in their an-
 were deny it, but doe willingly acknowledge that
 these are *Arminius* his words, and *Pag. 87.* they doe
 defend him. The same men in the page going before,
 doe confesse that *Peter Bertius*, a man of speciall
 name amongst the *Arminians*, is of opinion, *That the*
very act of faith, is imputed to us for righteousness in a
proper sense, and therefore that we are iustified by faith,
as by an inherent qualitie; which vicer I doe not touch
 here: But I onely take that which makes for the
 present matter, *to wit,* seeing that faith it selfe, is not
 onely an action and a worke, but thar also according
 to the minde of the *Arminians*, wee are iustified by
 faith, in as much as it is an action and a worke, and an
 inherent vertue; it is plaine, that the fore-seeing of
 faith is excluded, by that very eternall good pleasure
 of God, which the Apostle vseth to exclude the fore-
 seeing of workes, seeing that faith it selfe, is also a
 worke and an action; yea, and doth iustifie, as it is an
 action, if *Arminius* be beleueed.

XVII. Hitherto pertaines that which is said, *Rom.*
9. 11. The purpose of God, which is according to election,
not of workes, but of him that calleth: because faith it
 selfe is a worke, and doth iustifie as it is a worke (as the
Arminians will haue it) and to vse grace aright, is with
 them to worke.

XVIII. The Scripture speaketh of the decree of ele-
 ction, as of a certaine & immutable decree. *2 Tim. 2. 19*

The

The foundation of God standeth sure, and hath this seale, the Lord knoweth them that are his. And *Romanes* 9. That the purpose of God, which is according to election might stand. And *Iohn*, 10.28. I giue to my sheepe eternall life, and they shall neuer perishe; neither shall any man plucke them out of my hand. And chap. 6.37. All that the father giueth me, shall come to me: whereunto adde that which is, *Mark*. 13. that the elect cannot be deceiued. Did *Pilate* thinke it was an vnlawfull thing to change the title of the crosse, which was written by him; and will it be a thing worthy the maiesty and wisdom of God, to cancell those things he writ, and hauing changed his opinion, to wipe out those which hee had set into the white register of the elect? Hee therefore doth not thinke well of God, and doth subuert the doctrine of the Gospell, who will haue the decree of the election of men to be mutable, and reuocable, and to depend on mans will. We haue heard that *Grenichonius* doth deny the decree of election, to be peremptory and absolute, while we liue here. And the whole Schoole of *Arminius*, doth cry out with one voyce, that the number of the elect is not certaine and determined by the election and will of God: But if the number of the elect be not certaine by the will of God, then neither is election it selfe certaine. And surely, they iustly make election mutable, who make it to depend on mans will: for they will haue election to rest on faith fore-seene, and faith it selfe to depend on mans free-will. Indeepe they say, that preuenting and accompanying grace, is necessary to beleue; but the vse of this grace, they will haue to be in the power of mans will, which alwaies hath this liberty, that

it may vse that grace, or not vse it. And we shall see in his place, that the *Arminians* teach, that the grace of God is not the totall cause of faith, but onely a cause in part.

Finally, you may euery where finde, that election is made by the purpose and good pleasure of God, and for his meere grace, as *2 Tim. 1. 19. Ephes. 1. ver. 5. 6. and 11. Rom 9. 15. and 11. ver. 3.* But I finde no where that any one is elected for faith fore-seene; neither doe the *Arminians* proue it any otherwise, but by consequences farre fetched, which we will examine in their place and order.

CHAP. XX.

Election for faith fore-seene is confuted by places taken out of the Gospell of Saint Iohn.



His contention will cease, if we stand to the testimony of Christ himselfe; in the Gospell according to Saint *Iohn*, hee saith many things which cut this knot, and leaue no place for doubting.

I. *Iohn 6. 37.* he thus speaketh to the Iewes, *What-soeuer my father giueth me, shall come to me*: To come to Christ, is to beleue; for so Christ himselfe expounds it, verse 35. *He that commeth to me, shall not hunger, and he that beleueth in me shall neuer thirst*: He might haue said in both places; Hee that commeth shall not hunger, nor shall thirst; but in the latter place he puts *beleue*, for *come*, that wee might know that we come to Christ by beleeuing. The meaning therefore of Christ is, that those that are giuen him by the father

father, will belecue in him.; and they are giuen to the sonne, who are therefore giuen, that hee might saue them, and they might be his flocke. The sense therefore of these words, *whatsoeuer my father giueth to me, shall come*, is this, *Whosoever my father giueth me to be saued, shall belecue in me*. They are giuen then to Christ, before they can come, or can beleue; for therefore they come to Christ, and beleue, because they are giuen him. But *Arminius* will haue them beleue before they be giuen, for he will haue them to be elected, and therefore to be giuen to Christ for faith fore-seene. Christ saith that therefore they come, because they are giuen him: the sectaries on the contrary say, that therefore they are giuen, because they come.

In another place, the head-strong obstinacy of these men, doth no lesse discouer it selfe, by them *who are giuen to Christ*; they would haue the faithfull to be vnderstood, as if Christ had said, *he that beleueth in me will come to me*. But we haue already proued, that to come, is the same that it is to beleue. The sense therefore of these words of Christ, according to *Arminius*, will be this; *Whosoever doth beleue, shall beleue in me*: Adde to these, that seeing in the *Arminian* election, faith and perseuerance in faith is considered as already performed, and therefore they that are elected, are considered as dead, or in the very limits of life and death; they cannot be said to come, who haue not already measured out the course of their life. Neither by them who are giuen to Christ, can be vnderstood those which first gaue themselves to Christ; for this were not to giue themselves to the sonne, but to be willing that the sonne should receiue them com-

ming to him. He indeede receiueh those that come, but they therfore come, because Christ draweth them; as he himselfe saith, *verse 44. No man can come to me, vnllesse the father, that sent me, draw him.*

The *Arminian* conferrers at the *Hage*, pag. 87. doe suspect, that by those *that are giuen to the sonne*, are to be vnderstood, not *the faithfull*, but those *that are giuen to belecue*. But seeing the *Arminians* are of opinion, that the reprobates also are giuen to belecue, and that God doth seriously intend their faith and saluation, they should be falsely said, that they were to come to Christ, *that is*, that they wil belecue, as many as are giuen him to belecue. The very words of Christ doe affirme, and common sense doe conuince this, that by those that are giuen to Christ, are vnderstood his flocke, and therefore the elect: for as much as those that are giuen to Christ, are here seuered from those that are not giuen.

I I. *Iohn 8. 47. Ye therefore heare not, because ye are not of God*: They therefore which heare and belecue, doe therefore heare and belecue, because they are of God; and to be of God, what is it else, then to belong to God? As on the contrary part, *verse 44.* they are said to be of the diuell, who belong to the diuell. Seeing then that Christ himselfe doth witnesse, that therefore some men belecue, because they belong to God; who doth not see, that it must needes be, that they first belong to God, before they belecue, for as much as to belong to God, is the cause why they beleue?

III. Nor is there lesse force in the words of Christ, *Iohn 10. 26. Yee beleue not, because yee are not of my sheepe*:

sheepe: They then who beleue, doe therefore beleue, because they are of the sheepe of Christ: Not according to *Arminius*, who would therefore haue them to be of the sheepe of Christ, because they beleue. It pleaseth the *Arminians* to haue the faithfull vnderstood by the sheepe of Christ, and I doe not deny, but that the sheepe of Christ, are they which beleene; but I deny that the word *sheepe*, can be so taken in this place: For so an vnauory tautology and vaine repetition should be put vpon Christ; *ye beleue not, because ye beleene not*. This is a declaration of it, that a little before he called those also his sheepe, which were not yet conuerted: *Other sheepe I haue, which are not of this fould, them also I must bring, and they shall heare my voice*.

IV. So, *John 17.6. I haue manifested thy name vnto them which thou gauest me*: Therefore first they were giuen, before Christ declared to them the name of God, by which declaration they receiued faith. The *Arminian* conferrers at the *Hage*, pag. 87. thinke that it is here spoken of the Apostles, who did already beleue; but they proue nothing by it: for this being granted; yet that stands which I maintaine, that the Apostles were first giuen to Christ, before he had declared himselfe to them. But that it is not here spoke of the Apostles alone, Christ himselfe doth expressly witnesse, verse 20. *Neither pray I for these alone, but for them also which shall beleene on me, through their word*. And seeing that ver. 9. they are opposed to the world, it appears that these things are to be extended to all the faithfull: Vnlesse, perhaps the Schoole and followers of *Arminius*, doe thinke that the Apostles alone

alone are they that are not of the world, and that they alone are exempted from the curse of the world. Furthermore, seeing there is no part of the Scripture which doth bring more comfort, nor doth more uphold our faith, striving with temptations, then this diuine and large prayer of Christ, because the petitions of Christ, making intercession for vs, are so many secret promises and declarations of the good will of the father, which doth alwaies agree with the petition of the sonne; let the *Arminians* lie with what spirit they are led, and why with so great diligence they endeauour to defraud vs of that comfort, which is certainly taken from vs, if this Prayer of Christ doth intercede for the Apostles alone; and if the Apostles onely be meant by those that are giuen vnto Christ.

CHAP. XXI.

The same is proued out of the eight and ninth and the eleventh Chapter to the Romanes.



Saint Paul in the eight to the *Romanes*, treating of Predestination, doth easily driue away all the cloudes of errour. His words are these, Verse 28.29.30. *We know that all things worke together for good to them that loue God, to them that are called, according to his purpose: For whom he did fore-know, them also he did predestinate to be conformed to the image of his Sonne, that he might be first borne among many brethren. Moreover, whom he did predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified.*

I. First

I. First of all, that speech offers it selfe, that we are predestinated, that we might be made conformable to the image of Christ : And seeing this conformity in this life, is by faith and charity ; it is plaine by the Apostle, that wee are iustified to faith, and not for faith. I know indeede that Christ himselfe had not faith, as faith is taken in the Gospell ; but seeing that the conformity of the faithfull with Christ is placed in charity, righteousness, and holinesse ; and these are the effects of faith, which doth worke by charity : he that faith we are predestinated to charity and righteousness, doth also say, that we are predestinated to faith, which doth effect and worke all those things ; no otherwise then hee who is appointed to goe and to breath, is appointed also to life.

II. What say the *Arminians* here ? Why, they by conformity with Christ, vnderstand the crosse, and afflictions for Christ : But the following words disproue that, *that he might be first borne among many brethren* : For Christ is the first begotten of the sonnes of God ; as for other causes, so also because hee being more liberally furnished with the gifts of the holy Ghost, is an example of righteousness and holinesse ; *being annointed with the oyle of gladnesse above his fellowes*, *Psalm. 45.* euen as the first borne receiue more of their fathers goods : But that he should be called the first borne for the crosse and for afflictions, is a thing new and insolent, and that which reason abhorreth. Also it is certaine, that that which Saint *Paul* speaketh of, doth belong to all the faithfull. For he addeth, *whom he did predestinate, them also he called, whom he called, them also he iustified, whom he iustified, them also he glorified.*

glorified. Glorification, iustification, calling, predestination, are the foure linkes of that chaine belonging to the conformity vnto the image of Christ, and they are so interlaced & enfolded, that by no meanes they can be pulled asunder: For all that are glorified are iustified, all that are iustified are called by that effectuall calling, which is peculiar to the elect; all that are so called are appointed, that they should be conformable to the image of Christ. Let the sectaries tell me, whether glorification, iustification, and calling, doe not belong to all the elect: For *Arminius*, while he doth reſtraine this conformity to afflictions, he maketh many elect, that are not conformable to Christ, because many of the ſeruants of God, euen of the beſt, haue had peace without interruption, and quietneſſe with honour. Doe the *Arminians* wipe themſelues out of the number of the elect, who in the height of peace, forgettull of the croſſe of Christ, haue moued this linke, pernicious and deadly to themſelues, and to the Church? I am not ignorant, that theſe things are ſpoken by the Apoſtle, to the comfort of the afflicted, to whom all things turne to good. But what lets, that hee ſhould not comfort them by thoſe leſſons which might belong to all. So the Apoſtle *Saint Peter*, 1. *Pet.* 2. when hee had commanded ſeruants to be ſubiect to their maſters, not onely if they were good, but alſo if they were euill and rough; a little after he doth exhort them to patience, by thoſe inſtructions which are common to all Chriſtians, admoniſhing them that it is pleaſing to God, if any of them endure troubles for conſcience ſake; that Chriſt being innocent, therfore ſuffered, that he might leaue

vs an example, that we might walke in his steppes : And it is no doubtr, but that these that are here said to be predestinated to conformity, vnto the image of Christ, are the same with those, who in the same place he saith, are called by the purpose of God : But they that are afflicted for Christ, are not onely called, but also all the elect; among whom there are many that are free from persecutions.

III. Especially obserue, that Saint *Paul* here doth speake of the election of particular persons, *those whom he Predestinated*, and *those whom he glorified*, for but some, and that a few are glorified. These Innouators, will haue the election of particular persons to be after calling, and they will haue them to be elected, whom God fore-seeth will follow him calling; and they make election to rest vpon this fore-seeing. But Saint *Paul* here maketh election to be before calling, when hee saith, *Whom he predestinated them also he called, whom he called, them also he iustified; whom he iustified, them also he glorified* : For as in order and time, iustification is before glorification; and calling before iustification, so also the predestination of seuerall persons is before calling.

IV. But it is worth the labour, to consider the linkes of that Apostolicall chaine, *Whom he predestinated he called, whom he called he iustified, whom he iustified he glorified*. Doe not you see how we are predestinated to our calling, and by our calling to iustification? And seeing that we are iustified by Faith, it followeth that we are predestinated to Faith : For how can he be predestinated to iustification by Faith, who is not predestinated to Faith? These things strike at the life.

V. I.

V. I let passe, that the *Arminians* doe ouerturne those words of *S. Paul*, whom he iustified, them also he glorified; while they affirme, that many are iustified who are reprobates. This they cleerely shew in their Epistle against the *Walchrians*, Pag 40. *They who beleeue for a time, may be said to be iustified, whom the euident doth shew to be reprobates.*

VI. In the same chapter, v. 16. he saith, *The spirit of God beareth witnesse with our spirit, that we are the children of God.* I demande whether this testimony of the spirit be certaine or doubtfull? If it be doubtfull, the spirit of God is accused of a lie. If it be certaine, I demand on what foundation doth this certainty rest? Doth it rest on the power of free-will? Why this is a doubtfull and deceitfull certainty. Or is this testimony certaine, because it is given to none but them, whom God hath certainly appointed to saluation? Why, this is that very thing, which we affirme, and the *Arminians* deny.

VII. There is no lesse force in the ninth chapter to the *Romanes*, where the Apostle doth thoroughly and largely treat of Election and reprobation. The scope of the Apostle, is to teach, that election and saluation, is not of the workes of the law, but of God, calling and hauing mercy, and his scope is not (as *Arminius* faines) to treat of iustification by faith. I will not repeate those things which are spoken, chap. 15. where we haue repressed *Arminius*, torturing the Apostle, that he might draw him, against his will, to the patronage of his cause.

VIII. Thus much the carefull Reader shall obserue; that *Paul* after he hath spoken of the purpose of

of God, according to Election, doth presently lay downe *Jacob*, for an example of that Election; whom God loued before he had done any good or euill, and therefore before he had beleueed (for to beleue, is to doe something) and so Election went before Faith. Yea, although to beleue the Gospell and obey it, were not an action; yet if election went before the consideration of workes, it must needes also goe before the consideration of Faith, from which workes doe flow: For if Faith should goe before Election, God in electing could not consider Faith, but as bringing forth workes, for otherwise he had considered Faith, not as it is, but as it is not.

IX. Also that which he saith, v. 16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, were false, if God had mercy on men for faith fore-scene. For the *Arminians* doe hold this stedfastly, and defend with greatest diligence; that God giueth all men power of beleueing in Christ, yea, and that he is bound to giue it, and how great grace soeuer God may giue to beleuee in act, yet it is in the power of mans free will to vse this grace or not to vse it; to beleuee or not to beleuee, and that that man is elected by God, whom he fore-saw would beleuee, and whom he considereth as already beleueing. According to this doctrine, it may rightly be said, that saluation is of him that willeth and of him that runneth, and not onely of God that sheweth mercy: But if *Paul* therefore said, that it is not of him that willeth, because it is not alone of him that willeth, why shall it not be also lawfull to say, that it is not of God that sheweth mercy, because
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it is not alone of him shewing mercy, but also of mans free will.

X. But if to that question whereby it is demanded, why God of one and the same Masse, hath loued one and hated another, why hee had mercy of one, and hardned the other; it may be answered, that it was done because God fore-saw that the one would beleue, and the other would not beleue: Saint *Paul* ought not to haue blamed the demander, and commanded him to be silent, seeing the cause of this difference is in readinesse, *to wit*, in the one, faith was fore-seene, in the other vnbeleefe was foreseene. Did Saint *Paul* seeme to *Arminius*, eyther not to be quick of vnderstanding, or to be scrupulous without cause? But least he should be compelled to say this, he hath deuised I know not what subtilties, and monsters of interpretations: Such as are these. *Of him that calleth, that is, of Faith: And of God that sheweth mercy, that is, that iustifieth not for workes, but for Faith*, which mercy, notwithstanding is common to many reprobates. Then also that speech, *I will haue mercy on whom I will haue mercy*, by cuius, whom, hee would haue qualium, what sort of men, to be vnderstood. And it is not of him that willeth, to wit, righteousness is not: For he denyeth that these are to be vnderstood of saluation, as if saluation were of him that willeth: Euen as *to haue mercy*, if *Arminius* be beleued, is not to *save*, but to giue the meanes to righteousness. And many more such like, which are eyther inconuenient or wretched, which we haue examined in the 15. chapter.

XI. Adde to these that which is in the eleuenth

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to the *Romanes*, At this present there is a remnant according to the election of Grace. By this remnant, or reserved portion, are understood those Jewes who cleaved to Christ, and who did not fall from the covenant with the rest. We have here therefore the cause why these persevered in the Faith, and have not fallen from grace, *to wit*, because the reservation was made according to the election of grace: Therefore perseverance in Faith, is according to the election of grace, and not election, according to perseverance in Faith. as *Arminius* would have it. *Arminius*, that he might shift off this place, saith, that it is here spoken of election to righteousness, not of election to Faith, which although it be false, yet it doth not infringe the force and evidence of this place: For, whosoever is elected to righteousness, is elected to Faith. And surely I cannot sufficiently marvel at that which *Arminius* saith, *Pag. 222.* What is that which is by grace? It is election to Faith, nothing lesse, but it is election to righteousness, as if there were any righteousness without Faith: Or as if he who refuseth Faith, doth not also refuse righteousness. Surely these things sound of Socianisme, and doe shew that there is vnder them some hidden ulcer: Also what is it to the purpose to contend, that it is here spoken of election to righteousness, seeing according to *Arminius*, this is not certaine by the will of God, but doth depend on mans free-will.

XII. *Arnoldus*, *Pag. 346.* dealeth more warily: He thinks that it is spoken here of the reiection of the Jewes, and taking in of the Gentiles: But the word remnant, or reservation, doth confute this, for from

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hence, as also from the former verses, it is manifest that he doth enquire the cause, why a few of the Jewes, onely a remnant, doe belong to the covenant, being afterwards to explaine how the Gentiles were engrafted into the place of the rest, which were reiected and cut off.

Finally, against these places of Scripture, the *Arminians* (although they be acute and witty men) doe so flye the encounter, they doe fight so recoylingly, they doe so intangle themselves, that they seeme eyther to be vnwilling to be vnderstood, or to distrust their owne cause : Furthermore, if they say true, no man yet had vnderstood what Christian Religion is.

CHAP. XXII.

The same Election, in respect of Faith fore-seene, is confuted by Reason.

I.  Eason it selfe doth agree to the Scripture: For if perseuerance in Faith, be considered in Election, as a thing already performed, no man is elected but he is considered as dead, and as hauing finished his course, for no man can be said to haue perseuered vntill the end, but hee which is come vnto the end.

II. Hence also it appeareth, that *Arminius* is contrary to himselfe ; For hee saith, Election is of them that beleene: But they that are dead cease to beleue : Therefore, that *Arminius* might be constant to himselfe, hee ought to say, that Election is
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of them that cease to belecue, and not of them that belecue.

III. Also if election to glory, be made for some fore-seene vertue, Christ himselſe, as hee was man, was not predestinated to glory: for he was not carried to such a height of glory, for the fore-seeing eyther of faith, or workes, or any vertue; for whatsoever vertue or holinesſe is in Christ, as he is man, doth flow from the personall vnion with the diuinity, and from the purity of his conception, by which he was free from originall sinne. Therefore this his holinesſe cannot be said to be fore-seene, but to be decreed. Nor was he predestinated for holinesſe, but to holinesſe. And that the election of the head, should be contrary to the election of the members, and that the head should be elected to vertue, the members for vertue, no reason doth admit.

IV. Adde to these, that while election is said to be for faith fore-seene, there is appointed an election, which doth not belong to infants that are taken away by an immature and vntimely death, because they want faith.

V. Yea, election for faith fore-seene, cannot be called election, but it is an admission and receiuing of them who come to Christ by Faith, and of them, who by their free-will, vsing Grace well, doe first chooſe God, in whom they put their trust before they be chosen by God. Christ on the contrary side saith, *John 15. 16. Ye haue not chosen me; but I haue chosen you.* The *Arminians*, while they contend that it is here spoken onely of election to their Apostleship, doe not obscurely confesse that this place doth hurt them, if

it be there spoken of election to saluation : their will is therefore in the worke of saluation , that God be chosen by man, before man be chosen by God. Goe to then, let vs grant , that it is here spoken onely of election to their Apostleship , for that doth not a little further our cause. For if the Apostles were elected to their Apostleship, not for any fore-seene vertue, but were elected to receiue those vertues and gifts, by which they might execute their Apostleship ; it is much more likely, that man is not elected to saluation for any fore-seene vertue, seeing eternall saluation is a farre greater benefit then the Apostleship , and further removed from the power of man, and more exceeding our capacity, and therefore it is a thing whereunto we haue much more neede of the helpe of God, and which is lesse in the power of mans free-will, then the obtaining of an Apostleship.

V I. By the same doctrine, faith in Christ , is made a thing of mans free-will, in the power whereof, it is to vse grace, or not to vse it, to belecue, or not to belecue, and to vse, or not to vse those powers to belecue, which are giuen vnresistably. Surely *Arminius*, had neuer said that election had beene for faith fore-seene, if he had thought that God had certainly decreed to giue faith to some certaine men , whom hee elected to saluation, for he acknowledged no precise and necessary decree of God of giuing to any one the very act of belecuing : For this speech were vnapt, *God elected Paul because he fore-saw that hee would giue him Faith* : If in election faith be considered as already performed, and as that on which election doth rest, it must needes be, that God hath not wrought it :
Otherwise,

Otherwise God should be said to be willing to saue a man, because he determined to giue him faith; when on the contrary side, he doth therefore giue faith to one, because he hath decreed by his certaine and immutable will to saue him.

VII. What is to be thought of this doctrine, may be gathered by the consequents which they build on this foundation: such as are these; The election of God in this life is not certaine, nor irreuocable; the number of the elect is not certaine and determined by the will and election of God: the grace of God is not the totall cause of faith, which is a grievous speech, and ouerthroweth the foundations of faith, as we haue already proued, and hereafter more shall be spoken of the same thing.

VIII. What a thing is it? that by this opinion, no man can belecue that he is elected: For if any one did beleue he were elected, hee would beleue also that his faith was after his election. So he that beleueth he is a man, was a man before he beleued it: and if faith and perseuerance in faith, doth goe before election, he who beleueth in Christ, may indeede presume or hope that he is elected, after he hath perseuered; but he cannot beleue that hee is already elected, seeing according to *Arminius*, no man is elected, but after hee hath beleued, and when he hath ceased to beleue. Hath therefore this pernicious doctrine torne the bowels of the Churches of the Low-Countries, that it might pull out of their mindes he confidence of Election, and that no man, vlesse it were impudently and falsely, might beleue that hee is elected by God to saluation?

CHAP. XXIII.

The opinion of Saint Austen concerning Election for faith fore-seene.



EE are beholding to *Pelagius* and his sectaries, for the learned Treatises of Saint *Austen*, full of good fruit, wherein he hath explained more fully and more plainly then any other, the heads of Christian faith concerning Grace, Free will, and Predestination: For before *Pelagius* his time, these things were handled generally and grosely, and not exactly enough: Saint *Austen* himselfe, in his booke of the Predestination of the Saints, Chap. 3. and of his retractations, lib. 1. cap. 24. and in many other places, doth confesse, that he at the beginning writ, with little consideration, concerning these things; the holy man was not ashamed to change his opinion, after hee sharpened his wit at this whetstone of contentions, and the sparkes of truth broke out of the disputation.

The heresie of *Pelagius* being driven away, the reliques of the *Pelagians* did yet remaine in *France*, who to keepe backe enuy, least they should seeme to favour *Pelagius*, they did distinguish nature from grace: But they did affirme that sufficient grace was offered to all men, and that it did extend as farre as nature: they did acknowledge an election, but it was conditionall and not absolute. For they were elected by God whom he fore-saw would belecue and vse his grace well. And these are their opinions, *That election is for faith fore-seene; and that the number of the elect is not deter-*

determined by the certaine decree of God. They said that the fruit of the doctrine of Saint *Austen* concerning election according to the purpose of God, was either desperation, or a benumbed sluggishnes, if the reprobate man cannot be saued by any labour and contention, nor he that is elected be deprived of the kingdome by any negligence. It is not amisse to set downe their words, taken out of the Epistle of *Prosper* to Saint *Austin*, which is incerted in the seauenth Tome of Saint *Austins* works: *They determine that the propitiation, which is in the Sacrament of the bloud of Christ, is propounded to all men, without exception; that whosoever will come to faith and to baptisme, may be saued. And that God fore-knew before the making of the world, who were to beleene, and who by faith (which afterwards was to be assisted and helped by the grace of God) were to remaine: And that he predestinated those to his kingdome, who being freely called, he fore-saw would be worthy of election, and would depart out of this life with a good end, &c.* But they say that the opinion of Saint *Austen* doth take away from them that are fallen, the care of rising againe, and doth yeelde occasion of a heauy dulnesse to the Saints, &c. They doe not yeelde that the predestinated number of the elect can neither be encreased, nor diminished: this is meere Arminianisme, the very same opinion; we are assailed with the same calumnies wherewith Saint *Austin* was.

Against these Semipeiagians, the holy man writ a Booke of the Predestination of the Saints; out of which Booke, it will not be from the purpose to take out and alledge some places.

Chap. 3. *We reade (the Apostle saying it) I obtained*

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mercy, that I might be faithfull: He doth not say, because I was faithfull: It is giuen them to him that is faithfull, but it is giuen him also that he might be faithfull.

Chap. 17. Let vs vnderstand the calling whereby men are elected, not they which are elected because they beleeued, but they which are elected that they might beleue. For this the Lord himselfe doth make plaine enough, when he saith; Ye haue not chosen me, but I haue chosen you: For if they were therefore chosen, because they beleeued, they had first chosen him, by beleeuing in him, that they might deserue to be elected. And a little after: They did not choose him, that he might choose them, but that they might choose him, he chose them because his mercy preuented them, according to his grace, not according to their desert. And in the same chapter; God then elected the faithfull, but it was that they might be so, not because they were already so. By choosing them, he maketh them rich in faith, as heires of a kingdome; and rightly, because he is said to choose that in them, which that he might worke in them, he hath chosen them. Doth any one heare our Lord saying; Ye haue not chosen me, but I haue chosen you? and dares he say that men beleue that they might be chosen, when rather they are chosen, that they might beleue?

Chap. 18. He chose vs in him before the world was made, that we might be holy and without spot: Therefore not because we were holy, but that we should be holy; it is certaine, it is manifest: Therefore we were to be such, because he elected vs, predestinating vs, that by his grace we should be holy.

In the nineteenth chapter he repeateth the same words, and addeth moreouer these; When therefore he predestinated

destinated vs, hee fore knew his owne worke, who hath made vs holy and without spot.

In the same place the *Pelagians* reiecting election for workes fore-seene, sticke onely in the fore-seeing of faith: *Wee* (say they) doe say that our God fore knew nothing but faith whereby we beginne to beleene, and therefore he elected vs, &c. Against these things Saint *Austin* disputeth much, and at the length he doth thus conclude his speech, Neither doth faith it selfe goe before; for he doth not choose vs because we beleene, but he chose vs that we might beleene, least we should be said to choose him first: and that should be false (which God forbid) which *Christ* saith, ye haue not chosen me, but I haue chosen you: Neither are we called, because we doe beleene, but we are called, that we might beleene, and by that calling, which is without repentance, it is wrought, and thoroughly wrought, that we should beleene.

Finally, he saith, that *Pelagius* himselfe, to the intent that he might delude the *Palestine Synode*, with an ambiguous confession, condemned those that say that grace is giuen according to merit; which opinion was allowed by the *Synode*; and they were condemned, who said election was for faith fore-seene. For Saint *Austin* confirmeth, that these two come to one and the same sence, in his fift booke against *Julian*, chap. 3. God electeth no man that is worthy, but by electing him, he maketh him worthy.

And he doth in sixe hundred places, beate vpon absolute election, or (as *Arminius* calleth it) precise election, and not depending vpon the fore-seeing of any vertue or worth. As *Epist.* 105. Why one should beleene, and another not beleene, when both beare the same thing;
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and if a miracle be done in both their sights, it is the height of the riches of the wisdom and knowledge of God, whose iudgements are unsearchable, and with whom there is no iniquitie, while he will haue mercy on whom he will, and hardneth whom he will: for those things are not vnjust, because they be hidden and secret: But these things are not hidden to *Arminius*, for hee saith, the cause of this difference is the fore-seeing of faith in one of them.

The Booke *de fide ad Petrum*, whether it be the Booke of *Fulgentius*, or of *Austin*, in the third chapter, hath these words; *They shall raigne with Christ whom God of his free gracious goodnesse, hath elected to the kingdome; because by predestinating them, he hath prepared them to be such that they might be worthy of the kingdome, he hath prepared them, whom according to his purpose he will call; that they may obey, he hath prepared them whom he will iustifie, that hauing receiued grace, they might beleene rightly, and liue well: To which kingdome they haue come, whom God hath saued of his free-grace, for no precedent merit of good will or good worke.*

CHAP. XXIV.

The arguments of the Arminians, by which they endeavour to stablish Election for faith fore-seene, are examined.

I.



He *Arminians*, who by a new name, call themselves *Remonstrants*, in the conference at the *Hage*, doe poure downe a thicke haile of places of Scripture, by which they endeaour

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to perswade that election is of them that beleue, and that the decree of Predestination, is nothing else but the will of sauing them that beleue. This is to doe another thing, and not to touch the question, for the controuerſie betweene vs, is not concerning these things. The state of the question is this, *Whether election be for faith fore-seene*: Then also, whether God electing ſeueral and certaine persons, doth consider in them perseuerance in faith, as a thing already fulfilled, and as a condition, on the performance whereof Election doth rest. But these men leauing the question vntouched, are altogether in that, that they might prooue election to be of them that beleue: Wherefore although the ranke of their nine Syllogisms, which they set in order, or admit many other exceptions, yet because they are all faulty in that fallacy, which is called *Ignoratio Elenchi*, by which that which is concluded, is thought to hurt the aduersary, when yet it doth not hurt him, it is better to grant that which they would haue, *to wit*, that God electeth none but they which beleue, and that election is of the faithfull, so this be fitly receiued, and in a good sense; *to wit*, that God doth elect, and that he is willing to saue those that beleue, because hee saueh no man but to whom hee will give faith, and because without faith it is impossible to come to saluation. And that God in electing, doth consider men as faithfull; *that is*, as those that by his gift were to haue faith: And that the decree of election is with respect of faith; because the decree of saluation doth include also the decree of the meanes to come to that end, and therefore also of faith in Christ. And surely

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Arminius, and after him *Arnoldus*, pag. 92. doe falsely fasten on vs this opinion: That God determined to saue the elect, without the consideration of faith in them.

The thunderbolt therefore that they cast with such a noise, is turned away onely with a blast, or with the winde of ones cap, and toucheth neither vs, nor to the matter.

II. No more to the purpose doth the other sectaries, so often heape vp the words of Saint *Paul*, *Ephes. 1.4. He hath elected vs in Christ*, which they so take, as if Saint *Paul* had said, *He hath elected vs for Christ, and considered as already beleeuing in Christ, when he did elect vs.* The Apostle saith no such thing, whose meaning is plaine and simple; *He elected vs in Christ*, that is, *He appointed vs to saluation, to be bestowed vpon vs by Christ, or in Christ.*

III. They effect nothing more by these places: *No man shall separate vs from the loue of God, which is in Christ Iesus, Rom. 8. 39.* And, *God was in Christ reconciling the world to himselfe, 2 Cor. 5.* Surely here is not a word of faith fore-scene: For if they should bite their nayles vtill the blood followeth, they could proue nothing by fixe hundred such places. God was in Christ while he was on the earth, in him and by him, working out our reconciliation; but what is this to faith fore-scene?

IV. It is a weake dart which they cast, *He that beleeueth in me hath euerlasting life, Iohn 6.* and, *without faith it is impossible to please God, Heb. 11.* By these places indeede, the necessitie of faith is proued, but not the fore-seeing of it before election: No man is saued, but he

hee that beleeueth, because God would haue this to be the way of saluation, and because hee giueth saluation to none, to whom hee doth not giue faith.

V. These are the words of *Conradus Vorstius*, in his book intituled the *Conference with Piscator. Sect. 18. If we are adopted by faith, we are also elected by faith.* But I deny that that will follow; for Adoption is after Election, as the Apostle teacheth, *Ephes. 1. 5. He predestinated vs to the adoption.* He which saith, we are adopted by faith, doth not therefore say, that we are elected by faith, or for faith; but he saith, that by faith we are affected with the sense of the fatherly loue of God to vs, and that the beleeuers receiue the spirit of adoption.

VI. He doth defend himselfe by the words of the Apostle, *2 Thes. 2. He hath chosen vs from the beginning, through faith.* But here *Vorstius* doth wickedly cut short the words of the Apostle, and doth present them lame vnto vs. The words of Saint Paul are these, *God from the beginning hath chosen you to saluation, through sanctification of the spirit, and beliefe of the truth:* Hee doth not say, that we are elected for faith fore-seene; but that we are elected to obtaine saluation by faith. And if it may be gathered from this place, that we are elected for faith fore-seene, it will be proued by the same place, that we are elected for sanctification or regeneration fore-seene, which doth not please *Arminius.*

He doth vrge that place of Saint James, *chap. 2. Hath not God chosen the poore of the world, rich in faith?* but in vaine: for therefore they are rich in faith, because
God:

God hath giuen them faith, and he hath therefore giuen it them because they are elected. If I say, God hath elected the Saints which doe enioy glory, doe I therefore thinke that God elected them for the fore-seeing of the glory to come? And if it be lawfull for the *Arminians* to take these words of Christ, *I giue my life for my sheepe*; as being spoken by anticipation or preuention of those who were not yet his sheepe, but were to be: why may it not be lawfull for vs also to take these words, *God chose the beleeuers*: as being spoken by an anticipation, of those which doe not beleeu in act, but are considered as those who are to beleue.

VII. *Vorslius* addeth, that *Mat. 22.* few are said to be elected, because few haue the wedding garment. But I deny, that this is to be found there: Christ shuts vp with this sentence, the parable of those that were called to the wedding, wherof onely few obeyed him, calling them; *Many are called, few chosen.* In which words the reason is not yeelded, why he was callt forth that had not on the wedding garment, but why, of many that were called, there came but a few: Which thing, that the Reader might not obserue, *Vorslius* hath vled a double deceit; for hee hath omitted those words, many are called, and then also instead of *Nam For*, he hath set downe, *Quia, because*; that he might perswade that here the cause was rendred, why he that was vndecently apparelled was callt out: For he knew that the particle, *Nam, for*, doth often set downe the more or marke, but not the cause, as *Mat 16. 73.* and in many other places: but in this place, it is no doubt but that here the cause is signified: For the cause is
noted

noted, why of so many that were called, so few followed him calling, *to wit*, because although many are called, yet few are chosen. Whence it is manifest, that this place, if any other doth hurt *Arminius*.

VIII. The other things which he doth heape vp, that hee might proue, that they that are elected, are those that be ecue, are nothing to the purpose: For the elect are the beleeuers, and the beleeuers are the elect: But they are not elected, because they are beleeuers, but that they might beleue.

IX. There is no more force in the obiection which he bringeth out of the *2. Pet. Chap. 1. Make your calling and election sure*: Out of which words he doth inferre, that calling is before election. But *Peter* doth not here set calling before election, but the certainty of our calling, before the certainty of our election: I willingly acknowledge that that certainty is first in order. But that election is before calling, *Saint Paul* teacheth, *Rom. 8. Whom he predestinated hee called, whom he called he iustified, whom he iustified he glorified*: For as iustification is before glorification, and calling before iustification, so predestination is before calling.

X. *Greunichonius* against *Ames*, Pag. 171. doth thus dispute. *I say that by your predestination the Gospel is inverted: For this is the s^mience of the Gospel: If thou beleueest thou shalt liue: but this your predestination saith, if you are predestinated to life you shall beleue.* I answer, it is one thing to invert or turne the sentence, another thing to ouerturne it: For this sentence is conuertible, who soeuer is elected shall beleue and who soeuer doth beleue is elected: For we speake of

Arminius doth after
Arminius vsith
the same argu-
ment. P. 282.

of that faith which Saint *Paul Tit.* 1.1. calleth the faith of the elect. Doe not the *Arminians* rather inuert the Gospell, which faith, that faith is of the elect; but they say, that faith is not of the elect, but that election is of the faithfull? That which *Greunibonius* in that place doth stusse in concerning reprobation, shall be examined in his owne place.

XI. The same man, pag. 130. doth thus argue. *Saluation is the reward of faith, 1 Pet. 1.9. the crowne of righteousness, the reward of labour, the prize of our strife and finished course, the inherisance of the sonnes of God, that is, of the faithfull, Iohn 1.12. Gal. 4. 30.* And because it is hard to see how these things can be drawne to election for faith fore-seene, seeing it is not there spoken of election, nor of faith foree-seene, he addeth these words, *Therefore Election to saluation is not the decree concerning the end of men, as they are men simply, but of the saluation of men, as they are such sort of men, to wit, of them that are faithfull, and of them that perseuere in the faith.* This also we confesse in that sense which we said before; but it were better to say, of *them that were to perseuere*, because God electing, doth not consider faith and perseuerance, as a thing performed, but as a thing to be performed, and that by his bounny and gift.

XII. He further addeth, *The will of bestowing the reward, the wages, &c. doth necessarily presuppose the fore-seeing of faith, and perseuerance in faith, by the couenant of the Gospell, if thou beleuest and dost perseuere, thou shalt be saved.* Here you digresse from the question: For it was spoken of election for faith fore-seene; but you speake of saluation which is bestowed after

after faith. God electing to saluation, doth fore-see that faith will come before the obtaining of saluation, but he doth so fore-see it, that God foreseeeth that which he himselfe is to worke, which to speake properly is not to fore-see, but to will. Furthermore, eternall life, is called the reward of faith, because it is not to be had, but after the sight of faith, neither can we come thither but by labour; but it is not giuen for the labour, neither are we chosen to saluation, for the fore-seeing of labour or faith; but God who doth predestinate vs to the reward, doth also predestinate vs to the sight: As *Paul* testifieth, *Phil.* 1. 26. *It is giuen to you in the behalfe of Christ, not onely to beleue in him, but also to suffer for him.* It is also a kinde of reward freely bestowed, as *Saint Ambrose* teacheth, *Epist.* 1. *Lib.* 1. *The reward of liberality and of grace, doth differ from the stipend of vertue, and wages of labour.* In the meane while, the Reader shall note by the way, that the *Arminians* strue for election, vpon the fore-seeing of workes: For eternall life in the holy Scripture, is called the wages or reward not onely of faith, but also of workes, of almesdeedes, of patience, according to that of *Matthew*, *Chap.* 19. *Call the labourers, and giue them the pay.* If therefore it may thence be proued, that election is for faith fore-seene, because eternall life is called the reward of faith, why shall not the same election be for workes fore-seene, seeing eternall life is often called the reward of workes; especially seeing to beleue, is it selfe a worke, and that the chiefeſt worke, and the *Arminians* are of opinion, that we are iustified by faith, as it is a worke, as shall be seene in his owne place?

XIII. The same man, P. 170. and 188. doth much please himselfe in this argument. *If predestination is such as you saine it to be, then the will of God, concerning the saluation of a man that is to be saued, is twofold, and contradictory to it selfe: One whereby he doth will and ordaine saluation to him that doth not beleene, that is, not for faith fore-seene: The other, whereby in time he will not saue the same man, vnlesse as he is faithfull.* But I deny that these things are contrary: To elect to saluation him that doth not beleene, that he may beleue, and to will the saluation of him that beleeueth. So if a father should appoint his little sonne of two yeeres old, to the office of a Senator, or of a Pastor of the Church, and afterward should haue care to furnish with learning the same sonne, when he is growne great, that he might come to this office; doth this father will contrary things, because hee appointed him to this office at the first, being vnlearned, and afterward being learned?

XIV. The same man, Pag. 194. doth thus dispute. *What men soeuer, and howsoeuer qualified, and in what order soeuer, God in time doth saue the same men, and so qualified, and in the same order he hath decreed to saue.* But in time he first giueth Christ, then according to his wisdom he doth iustly administer the meanes that are necessary to faith and repentance, both sufficiently and effectually, and them that repent & beleue in act, he doth receiue into grace: And finally, those that perseuere in Faith he saueth. Therefore he hath decreed to saue in the same manner and order those men, and so qualified, or so considered.

Ans. The maior propolition doth mingle false and true things together, that those that are false might lye
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hid in the multitude, nor is it in all respects true. There is no doubt, but that whatsoever men, & what sort of men God in time doth saue, the same men, & the same sort of men he hath decreed to saue: But that God doth saue them in the same order in which he decreed, is one way true, and another way false. It is true that God doth saue in the same order in which he decreed to saue; but it is not true, that God in executing or sauing, doth follow the same order which he did in decreeing: For in decreeing, he first thinkes of the end, before he thinkes of the meanes: Contrariwise, in executing, hee beginneth with the meanes and helpes, and finisheth in the end. So the Phisitian doth first intend health before physicke, but in executing, he doth first apply the medicines, before he healeth. *Greninchonius* therefore doth erre, who from the order which God doth follow in executing his decree, doth gather what should be his order in decreeing. In the meane while, by the way obserue in *Greninchonius* the spirit of *Arminius*: He dares not say that God giueth faith, but that hee gives onely the meanes to faith, because he will haue it to be in the power of free-will to vse these meanes, and that faith is but the gift of God in part.

XV. The argument of *Arnoldus*, pag. 181. hath the same fault; *These things* (saith he) *are thus coupled together: that God will first haue one beleue, before he will haue him be saued; whereas your predestination teacheth contrarily, that God doth first will to saue a man, and then he willet that he should beleue.* In these words he doth confound the order of decreeing, with the order of executing: for in the execution of his decree, God will first haue him to

beleene, before he will haue him to be saued: but in decreeing, God doth first decree to giue saluation, before he decreeth to giue faith; and he first thought of the end, before he thought of the meanes.

XVI. The same man, pag. 195. doth contend that these are things incompatible, and which cannot stand together, that God would saue *Peter* absolutely, and that he would not saue him, but vpon the condition of faith. I answer, there is an homonymy and equivocation in the word *absolutely*: If by *absolutely*, be vnderstood certainly, precisely, or necessarily, these are not contrary, to will to saue *Peter* certainly and precisely, and to will that *Peter* should be saued by faith: Euen as these things are not contrary; To will absolutely that *Peter* should liue, and to will that he should liue by foode and by breathing. But if by these words, *To will to saue, absolutely*, be vnderstood that God will saue without faith: then we are slandered, for there is none of vs of this opinion, none beleeuers it: but that this is the meaning of *Greuninchonius*, the following words declare, for he addes, *These things are contrary, to will that the same man should belecue, and that he should not belecue*. Which of vs, yea, what Christian hath ever said, that God doth will that a man should not belecue in Christ? and yet hee doth ascribe that opinion to *Caluin*, citing in the margent his *Institutions*, lib. 1. chap. 18. §. 13. where there is no such thing, nor hath there beene any more rigid and precise maintainer of faith in Christ, then that holy man: Therefore after his sicke minde hath vomited out this poison against vs, he triumphs, as of a thing well performed, as the Cocke crowing vpon the dunghill;

hill : *These things* (saith he) *when you have reconciled, I will say you are a great artist in reconciling.* But it was not for Ames, a man well deserving of the Church, to labour in reconciling the doctrine of the Gospell, with the blasphemy of Sathan.

XVII. The sectaries are wont, after this manner to accuse vs of ouerthrowing the Gospell : *The Gospell* (say they) *which on condition doth promise life to the beleuer, cannot serue for the executing the decree whereby life is precisely appointed to certaine and determined persons.* But I affirme that it doth serue; because God promiseth life vnder a condition, which he decreed to worke in the elect. For what letteth that God should not promise life to him that beleueth, and yet decree to giue faith to those certaine and determined persons which he hath elected?

XVIII. *Arnoldus, pag. 52.* hath these words; *If faith be an effect of election, it cannot be comprehended in the decree of election.* But there is none of vs saith, that faith is comprehended in the decree of Election, but a purpose or will of giuing faith: And this will hath that respect to the decree of election, as the part to the whole; for the decree of the meanes to the end, is included in that decree by which the end is decreed; as in the will of building a house, the will of providing stones and timber is contained.

XIX. It is a thing of small moment, which they every where beate vpon: *According to the Gospell* (say they) *faith is a condition required in saving and electing, but not according to your opinion.* It is a calumny. We acknowledge that faith is a condition required in saving a man, but not fore-required in electing him, as

Arminius would haue it : Faith is a thing without which God doth not elect, but not that for the fore-seeing whereof he doth elect. That faith is required in election, although the Scripture doth not say it in the same words, yet it may fitly be receiued, and according to the meaning of the Scripture, if faith be laid downe as a condition following election, and without which God will haue no saluation. No otherwise then breathing is a condition to life, although a man be first appointed to life, before to breathing.

XX. The *Arminians* in their Epistle againit the *Walachrian* brethren, p 43. doe thus explaine their opinion : *It seemeth most inconuenient to vs to affirme, that God in election did decree what he himselfe would worke in man, by his spirit : For by the decree of absolute election to saluation, the conferring of saluation alone, and not of faith is decreed.* This their false and foolish opinion they vphold by this Argument : *Seeing that saluation and faith are most diuers predicates, neither doe they make the same thing by it selfe, or by accident ; it cannot possible be, but that the decree of conferring saluation is one, the decree of conferring faith is another.* I answer: Although saluation and faith are diuers things, yet faith is a necessary meanes to saluation; and the decree of the end includes also the meanes; life and breathing are things no lesse diuers, then faith and saluation : and yet by the same decree, whereby one is appointed to life, he is appointed also to breathing, because breathing is the meanes to life.

XXI. This obiection of the *Arminians* is frequent and worne out with vsing : *If God doth predestinate men to faith, as to the meanes by which they should come*

to saluation, it must needes be, that God should also predestinate the reprobates to incredulity and impenitency, as to the meanes by which they should come to damnation. But I deny that this followes; for here we speake of the meanes which God himselfe doth supply, but incredulity and impenitency are meanes which man himselfe hath suggested of his owne. The meanes which God findes already made, are to be distinguished from those which he makes: God in predestinating, doth consider man as corrupt and lying in sinne; whence it comes to passe, that the meanes to damnation are already in man: neither is there any neede that they should be supplied otherwise, much lesse by God, who neuer is the author of sinne. But seeing man is naturally destitute of the meanes of saluation, they cannot come to man, vnlesse God giue them. Neither is incredulity a condition required after the same manner in reprobates, as faith is in the elect; for that is a condition required before reprobation, but this is a condition following election: Thence it is, that incredulity and impenitency, are things deseruing reprobation, but faith is a thing not deseruing election nor saluation.

XXII. With that argument another also doth fall to the ground, which these Sectaries heape vp, euen with a loathsome repetition: *If God (say they) doth not elect for fore-seene faith, then he doth not reprobate for fore-seene sinne.* But I deny that these things are alike, or that one followeth of another: for God fore-seeth sinne, because he is not the author of sinne, but he doth not fore-see faith, but doth decree to worke it; and this which God decreeth, he doth not fore-see

it, but doeth will it: if we would vse significant and fit words, and not purposely darken things by an improper kinde of speech. And truly the *Arminians* seeme to mee, to strike themselves with their owne stings: For if this reason of theirs preuaile, why may it not also be lawfull to reason thus. If God electeth without the respect of good workes (as *Arminius* will haue it) then also he doth reprobate without the respect of euill workes: The consequence is the same, and yet the *Arminians* doe not admit this. *Arnoldus* after *Arminius* doth heape together many things, by which he would get enuy to our cause, and would loade it with hatred, the knowledge whereof is worth the labour, for they are cloathed with much art, and searched colours: In the front hee doth place arguments by which he would proue, that our opinion is contrary to the wisdom of God.

XXIII. He therefore, Page 217. doth thus argue. *It is contrary to wisdom, first to ordaine absolutely to any one, that thing which is lost, and therefore is not at all, and then to decree that he should obtaine the same thing.* The same homonymy, is in the word *absolutely*, which we noted before in *Greninchonius*, in the sixteenth obiection; the answer therefore may be sought for there. But it is not true that this is contrary to the wisdom of God, no more then absolutely to decree that one should recover his lost health, and yet decree that he should take Physicke, and should obtaine helpe of the Physitian.

XXIV. He doth repeate the same argument in other words, in the same and in the following page, but that he also addes, *That it is contrary to the wisdom*

wisedome of God, to ordaine first who shall receive the reward, before he ordaines on what condition they are to receive it. But we doe not teach this : For, wee determine that all the decrees of God are eternall, as concerning the order, we doe not part these into two decrees, one whercof should be of the persons to be saued, the other of the condition whereby they should be saued. By one and the same decree, God determined to saue certaine men by Faith : But if wee should speake as *Arnoldus* doth imagine, nothing would thereby be derogated from the wisdom of God. The father doth often decree to giue something to his children, before he hath determined on what condition, or by what labour. In this place *Arnoldus* hath stuffed in many things of vnresistablenesse, and of reprobation, which wee haue put off to another place : Therefore from the wisdom of God, he passeth to the iustice of God, which he doth contend to be violated by vs.

XXV. Therefore, *Pag. 224.* hee beginneth with a calumny. *You determine* (saith he) *that God decreed to saue some men without the beholding of Faith.* I say he doth falsely accuse vs : For although God doth not elect vs for faith, yet hee doth elect vs to faith, and faith is a part of the definition of election. But if of two that are alike sinners, he electeth one to salvation, not considering obedience as a thing already performed, but electing him to performe obedience, God shall not therefore be vniust : for concerning his owne he doth what he will, according to that, *I will haue mercy on whom I will haue mercy, &c.* It is enough that although he giueth to the one the grace
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that is not deserued, yet he imposeth no punishment on the other but what is due. In the meane while the Papists haue cause to reioyce, who haue found a patron of merit in *Arnoldus*: For it is said to be merit, when the reward is giuen to any one for righteousness. Eternall life is a reward, and that it might be giuen for righteousness, *Arnoldus* will haue it giuen for the beholding of obedience performed, therefore it is giuen to him that merits it.

XXVI. It is idle which he addeth *Pag. 225.* By the decree whereby God hath decreed to giue saluation to none but to him that beleueth, he sheweth that he doth rather loue obedience, then the creature. But contrarywise by your decree, God is made to loue men, although they be sinners, rather then righteousness; which is contrary to iustice. Surely these things are knit together with a very wicked art. For, first he imagines that we teach that God will saue other men then beleeuers. Secondly, he doth craftily compare that loue wherewith God loueth obedience, with that loue wherewith God loueth the creature: seeing the loue of obedience (which is the very iustice of God) is rather to be compared with the loue wherewith God loueth his goodnesse and mercy. For although God loueth his owne iustice more then the creature, yet hee doth not loue his iustice more then his goodnesse, by which he doth doe good to the creature: for God doth no lesse giue cleare and certaine proofes and effects of his goodnesse, then of his iustice; which goodnesse is also a kinde of iustice, if iustice be taken not strictly for that vertue by which rewards are giuen to the iust, and punishments to the vniust; but for that generall
 vertue

vertue, wherby God doth doe all things conueniently and as it is meete. And although all things are equall in God, yea all the attributes of God are one vertue, and the very essence of God, yet the Scripture doth extoll the goodnesse of God with farre greater praises then his iustice : So in the Law God doth visite the iniquity of the fathers vpon the children , vnto the third and fourth generation , but doth extend his mercy to thousands of generations. So *Psal.* 36. The iudgements of God are compared to the mountains, and his goodnesse to the deepe. And *Psalme* 30. His goodnesse is extended to a life or an age, but his anger is restrained to a moment. Saint *James* doth consent to this, Chap. 2. v. 13. saying that mercy doth boast it selfe, and glory ouer iustices; because God hath manifested to vs more euident arguments of his goodnesse then of his iustice. God is therefore rightly called, *Optimus maximus, The most good, and the most great*; but most good is set first, and then most great. And if you would repeate the matter from the beginning, you shall finde that in the first place the decree of creating is to be laid downe, in which there is goodnesse, but not iustice.

XXVII. *Arnoldus* doth more largely presse the same things, Chap. 9. where he saith that the iustice of God is violated by vs , while wee will haue God to haue ordained men to saluation without the beholding of any obediences which as I haue already said, is not our opinion. I confesse indeede, that God doth loue his owne iustice more then man; but I deny that he doth more loue the manifestation or execution of his iustice, then the manifestation of his mercy and
good.

goodnesse towards man. God doth more loue that which is due to him by the creature, then hee doth loue the creature it selfe : But he doth not more loue that which is due to him from the creature, then hee doth loue that which he oweth to himselfe, *to wit*, the manifestation of his glory, by doeing good to the creature : Surely there was danger that God could not maintaine his iustice, vnlesse these innouators had issued forth, who patronize his iustice, preferring it before his goodnesse and wisdom. And this is the place where *Arnoldus* will haue God to be a debtor : *Iustice* (saith he) *doth appoint that God should giue to the creature performing obedience, that which is his.* Neuer was any thing said more harsh by the most vehement maintainers of mans merits : Surely *Arnoldus* is prepared to say to God, giue me that which is mine, for this thy iustice requireth. O proudly spoken ! But let vs proceede to other things.

XXVIII. A little after he doth endeauour to proue that we offend against the same goodnesse of God, in the doctrine of reprobation : But wee haue appointed a peculiar chapter for the examining of these things, as also there shall be a place of examining those things which he doth euery where without order stiffe in, of Reprobation, and of Free-will, and of Christ the foundation of election.

XXIX. It is not to be omitted, that it is familiar with the *Arminians* to inuey against the doctrine of Election, which is beleeued in our Churches, and that vnder the pretence of piety, and exhortation to good workes. For they say that precise election doth extinguish all the endeauour of good workes, prayers,
hearing

hearing of the word, and doth take away every pious enterprise. For if one beleue that hee were predestinated to faith, and to good workes, hee will leaue the care to God of mouing man infallibly, and would shake off all wholesome feare, because hee is perswaded that his saluation cannot be lost, nor his faith cast off. These and other things borrowed from the *Pelagians*, and still warme from the anuile of the papists, they carry about, as it were the Circeusean pompe, with a great clamour; Also these craftie men speake this, as men taught by experience: For they say, that while they were of opinion with vs, they felt that vice growing on them by this doctrine, and that a languor and diminishing of the loue of God, crept vpon them, and that sometimes they felt some temptations of desparation: But as soone as they shooke off that opinion of precise election, they were healed of these diseases, and their piety grew hot. No doubt wee had bid piety and sanctitie of manners farewell, if this sect had not rose vp, which hath triumphed ouer vices, and hath raised vp piety, almost dead. I doe not search into their manners: thus much I say, their writings relish of anger, and are full of bitterness.

But to the purpose. I deny that by our doctrine iust occasion of sinning is taken, and the raines let loose to intemperance: But nothing hath euer beene said so holily, nor so truely, which may not be drawn to the worser part, and be corrupted by a sinister interpretation. Saint *Paul* suffered the same calumny, who in the sixt Chapter to the *Romanes*, doth with an opportune prolepsis, and timely preuention, remoue.

moue from himselte this opinion, (speaking thus) *Shall we continue in sinne that grace may abound?*

XXX. Wee deny therefore that these things which they imagine, doe follow of our doctrine. If God hath predestinated any one to faith and repentance, he ought not therefore to be lesse carefull how he may please God, and yelde obedience to him. For, repentance is carefulnesse it selfe. They therefore so speake as if they should say, that the elect ought to want carefulnesse, because God hath predestinated them to carefulnesse.

XXXI. Neither doth the beneficence and bounry of God, hinder the vigilancy and watchfulnesse of man. So God giueth vs our daily bread, and yet by this he doth not hinder our labour. He doth in vaine expect from God succours for his life, who doth sit idle with his armes a crosse. The same God which giueth vs foode, exhorts vs to labour: for his blessing doth not come vpon sloath, but vpon diligence.

XXXII. Furthermore nothing letteth, that a man should with lesse diligence follow that labour, the euent whereof is determined by the certaine decree of God, whether this decree be knowne to vs, or whether it be not knowne. Christ was not ignorant of the tearme of his life vpon earth, and yet did hee auoide the dangers, and escaped the hands of the Iewes more then once. *Ezechias* being recovered from his disease, knew that he had yet fifteene yeeres to liue, in which time it is no doubt, but he received foode, and had care of his health. God had reuealed to *Paul*, that none of the passengers that were in the same ship should

should be drowned, and yet for all that, he exhorted the Saylor to labour, and commanded them to be kept in the ship, who hauing let downe the boate would haue fled. The *Arminians* will not deny, but that the euent of their warres, was determined by the purpose of God, yet they would not thence inferre, that it was in vaine to fight courageously. The Scripture doth testifie in many places, that God hath set to euery one the limits of his life, and that the number of our daies is determined by the purpose of God, and yet he is not to be dispraised, who sends for the Physitian in his sicknesse, or hee, who before the battell puts on armour: For the industry of man, must serue the decree of God; neither is it right, that the liberality of God, should be a cause of negligence to vs. So the infant moueth it selfe in the wombe, and doth it selfe helpe its owne natiuity, although that power which it hath of mouing, is from God. Surely, seeing faith and repentance are the meanes to saluation, nothing is so contrary to reason, as to vse the end for the abolishing of the meanes. Wherefore Saint Paul, *Philip. 2.* doth acknowledge that it is receiued from God, both to will and to doe, and yet in the same place he doth exhort to worke out our saluation with feare and trembling; whom wee had rather beleue then *Arnoldus*, whose words are these, Page 273. *It seemes to me, that the conscience of sinne, is altogether extinguished in him, who knoweth that he is delivered from sinne by the absolute and immutable ordinance of God.* What? Was the conscience of *Dauid* hardened to sinne, or did he loose the sence of sinne, after that God signified to him by the Prophet *Nathan*, that he

he had taken away his sinne? No, he sorroweth, and doth grievously lament his sinne: for griefe and repentance doth stick fast in the minde euer after pardon is obtained: So Saint *Paul*. 1. *Tim*. 1. faith, that God had mercy on him, and yet in the same place he doth detest his sinne.

XXXIII. Wee are to thinke the same thing concerning prayer, as concerning the labour and endeavour of good workes: For we doe rightly and piously aske of God those things which are determined by his certaine purpose: For God who hath determined to doe good to vs, will giue that good to our prayers, and not to sloathfulnesse and security. *Iosaphat* did not in vaine pray before the fight, 2. *Chro*. 20. although he was not ignorant that God had already decreed what should be the euent of the battell. The Apostles knew well enough that their sinnes were forgiven them by God, and yet they did daily pray, *Forgiue vs our trespasses*. Christ did not doubt of his resurrection, and of the obtaining of glory after the combat, and yet he did pray by night, and went aside into the mountaine to pray.

XXXIV. I let passe, that every man, euen the best, is obnoxious and subiect to temptations, which assailing him, he is to flie for the helpe of God, least his faith faile, or sloathfulnesse and negligence creepe vpon him.

XXXV. Doth not Saint *Paul* also witnesse, *Rom*. 8. that the holy-Ghost prayeth in vs, and doth suggest sighes and prayers, whence hee is called by *Zacharie*, the spirit of supplication. *Zach*. 12. 10. Which seeing it is the effect of the good pleasure of God,
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and the fruit of election, it were a marvaile if election it selfe should keepe vs back from prayer.

XXXVI. And if any man that is elected doth yet doubt of his saluation, he hath somewhat to aske of God, *to wit*, *πληροποιεῖν*, a full perswasion, and the sustaining of his staggering faith, and the increase of charity and zeale, and the obtrayning of glory; and if he be certaine of his saluation, hee must aske the increase of this confidence, hee must aske perseuerance in faith and good works, hee must pray to bee kept backe from sinne, to which he feeleth himselfe prone: he must pray for the fulfilling of the promises of God, he must pray against the temptations of Sathan, who although hee cannot overthrow the elect, yet he doth prick their heele, and doth dig into them with his goades.

XXXVII. That is of the same lump, where with *Arnoldus* from *Arminius*, *Pag. 304.* doth vpbraide vs. *Your doctrine* (saith he) *doth make the seruants and Ministers of God sloathfull in their ministry, because from thence it followeth that their diligence can profit none, but those whom God will absolutely saue, and who cannot perish, and againe their negligence can hurt none but those whom God will absolutely destroy, and who cannot be saued.* The Pelagians objected the same things to Saint *Austin*, *Lib. de bono perseru. Chap. 14.* Whereunto wee haue already largely answered: For the same reasons which stirre vp the carefulnesse of the hearers to repentance and good workes, are also of power to stirre vp pastors diligently to vndergo their office, and to prick forward their hearers to repentance: For although the elect cannot perish, yet wee

August. de bono perseru. cap. 14.
Autem predesti-
nationis definitio-
nem utilitati
predestinationis
aduersum.

know that God doth bring the elect to saluation, by the word and sacraments, and by the ministry of the Gospell, whose decree our obedience must serue.

And although the minister of the word, dealing perfunctoriously and carelesly cannot cause, that he that is elected should perish, yet hee hurts himselfe, and shall beare the punishment of that negligence in the day of iudgement. Therefore although he did not hurt others, yet hee should very much wrong himselfe. Saint *Paul*, a most vehement maintainer of election, doth professe that he *endureth all things for the elect, that they may obtaine saluation.* 2. Tim. 2. 10.

XXXVIII. As concerning the Reprobates, if this reason of *Arminius* preuaile, by the like reason we shall neyther eate nor drinke, nor shall parents be bound to be carefull of the health of their children: because this negligence can hurt none but them whom God will haue to perish, who by his decree hath set sure bounds to the life of euery particular person, which cannot be pulled backe, nor passed ouer. And if it were manifest to the pastors, which of their flocke were Reprobates, then there were some colour for the doubting, whether they ought to be carefull for the saluation of them that are Reprobates: But seeing that this is vnknowne to them, they ought to scatter the seede of the word euery where, and leaue the euent to God.

XXXIX. *Arnoldus*, Page 307. saith, that which in my iudgement is exceeding bad: *If any one (saith he) should teach, that God himselfe hath precisely appointed to nourish one for some time in this life, and that*
be

he would so provide the bread wherewith he should be nourished, that he could not but haue it abundantly : I grant that such a one neede not be warned that hee should be carefull, how to provide himselfe bread. But I affirme, that such an one needes, and ought to be warned to prepare himselfe bread; because the same God who doth promise bread, and hath decreed to giue it, doth also declare in his word that he will giue this bread to our labour, and by the meanes of our carefulnesse: Therefore he that will giue the bread, doth also giue strength, will and industry, whereby this bread should be prepared : So that *Arnoldus* yeelds that to himselfe, which no man in his right sense, would yeeld to him.

X L. Furthermore, the certainty of Election may be taken two manner of waies, cyther for the immutability of the decree of God, or for that certaine perswasion, whereby any one doth belecue that he is elected: Of the former kinde of certainty, it is onely spoken here, the latter doth require a peculiar treatise: But by the way, we say that we belecue none of those things which *Arnoldus* doth falsely attribute to vs, whereof this is one; that all men are bound to belecue that they are elected to eternall life: Nay, we teach, that he that will not belecue in Christ, and repent, is bound to beleuee that saluation gotten by the death of Christ, doth not pertaine to him : Of the same stampe is that calumny, when he saith, that we command wicked men to be secure, as they that can lose saluation by no euill deedes. Fie on that abominable doctrine. To say, *I am elected, therefore I may be wicked*, is the speech of a reprobate man, who
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will therefore be wicked because God is good. By this meanes, that loue wherewith God in Christ hath loued vs, which is the most vehement incitation to loue God, is turned into a pillow, on which prophane security may sleepe. Whosoever God hath elected, he hath giuen him, or will giue him, the holy-Ghost, by which he abstaineth from so prophane a thought. So him whom hee hath appointed to life, he hath appointed also to foode and to breathing. He were ridiculous who should say, if God hath decreed that I should liue till I am eighty yeeres old, what neede I eate, seeing it cannot be but I must liue so long? Surely the destruction of such a man is neerer; for God hath determined to vse this his sencelesse peeuishnesse to punish him.

X L I. In the meane while wee admonish, that the certainty of the election of seuerall persons, is carefully to be distinguished from that certainty whereby seuerall men beleue themselves to be elected: The former is the certainty of the decree, the latter is the certainty of faith. For if *Arminius* could proue, that piety and the endeavour of good workes, is extinguished by the perswasion of election, yet it would not thence follow, that the decree of God concerning the election of particular persons, is not certaine and precise: But it would onely follow, that this decree is not to be beleued by vs to be certaine. Whence it appeares how ill *Arminius* and *Arnoldus* doe reason, who thereby inferre that the decree of God, concerning the election of particular persons, is not absolute nor precise, because the confidence of election, doth make some men more negligent to the workes of piety.

Adde

X L I I. Adde to these, those things which we haue laid downe in the second chapter, where we haue shewed how many waies the doctrine concerning election, is profitable to good manners, and to the discipline of piety, which notwithstanding wee would haue thus to betaken, not that euery one is to expect a reuelation of his election, but the Gospell is to be heard, and this promise, whereby God doth promise life to them that beleue, is throughly to be fastned in our minde, and to be embraced with our whole heart: By which perswasion, whosoever shall feele himselfe to be liuely affected with the loue of God, and to be driuen to repentance, shall easily gather that he is elected, and that the thing promised in the Gospell doth belong to him. For although election is in nature before faith and repentance, as the cause from whence these vertues flow, yet faith and repentance is better knowne to vs, and we are alwaies to proceede from the things that best are knowne: whence it commeth to passe, that many times we goe to the cause, by the effects, which order in the schooles is called *Resolutiua*.


X L I I I. And if we would imitate *Arminius*, it were an easie thing to lay these things vpon him, and to teach how many waies his doctrine doth offend against the wisdom and goodnesse of God, and therefore also against his iustice: How many waies occasion may thence be taken either of distrust or of frowardnesse, by what meanes it doth blow vp a man while he burst, and lift him vp on high, that it might throw him downe headlong; For, one that is filled with *Arminianisme* may say thus. God indeede is

willing to saue me, but he may be disappointed of his will; hee may be defrauded of his naturall desires, which are farre the best : Those whom God will saue by his Antecedent will, hee will destroy by his Consequent will : Also his election doth rest on the fore-seeing of mans will; I were a miserable man, if my saluation depended vpon so vnstable a thing. The same man will also reason thus; God giueth to all men sufficient grace, but hee hath not manifested Christ to all men, therefore there is some grace sufficient without the knowledge of Christ. Also the same man will easily beleue that God doth mocke men, for he hath learned in the schoole of *Arminius*, that God doth seriously desire & intend the saluation of all and singular men, and yet that neuertheless he doth call very many by a meanes that is not congruent, *that is*, by a meanes, in a time and measure, which is not apt nor fit, by which meanes, whosoever is called, doth neuer follow God calling. But what doe I know, whether he calleth by a congruent and agreeable meanes or no? Adde also these famous opinions, that vnregenerate men doe good workes; that they are meeke, thirsting after and doing the will of the Father; that faith is partly from grace, and partly from free-will: Nay, what that any maintainer of the sect of *Arminius*, shall dare to set lawes to God himselfe, and to say that God is bound to giue to all men power of beleeuing? And that the iustice of God doth require, that he may giue to man that which is his owne, and that man himselfe may determine and open his owne heart to receiue the word of God. O your fidelity! Are these your famous incitations

incitations to holinesse of life? Doth *Arminius* traine vp men to piety by these instructions? Surely if any one is stirred vp to good workes by these things, hee is thereby the more corrupted. For, God had rather haue sinnes with repentance, then righteousnesse with pride. God will not stirre vp men to repentance, with the losse eyther of our faith or his glory: Nor are we onely to doe our endeaour that men be stirred vp to repentance, but we must also see that it be done by meanes that are conuenient, and not contumelious against God.

CHAP. XXV.

Whether Christ be the cause and foundation of Election.

I.  E say that no man is saued but by and for Christ, and that Christ is the *λυτρον*, and price of our redemption, the foundation and meritorious cause of our saluation: But we doe not say that he is the cause of election, or the cause why of two considered in the corrupted masse, one is preferred before another. There are not wanting examples of most wicked men to one whereof (God so dispensing) the Gospell hath beene preached, whence it came to passe, that he was conuerted and did beleue, but to the other the Gospell hath not beene preached: The Scripture doth not say that the death of Christ is the cause of this, but doth fetch the cause from the good pleasure of God, who hath mercy on whom he will: For the loue of the father doth alwaies goe before the mediation of the sonne, seeing that the loue of the father

to the world, was the cause why he sent his sonne.

Yea truly, seeing Christ himselfe, as he is man, is elected, and the head of the elect, hee cannot be the foundation and cause of election : For as hee is the head of men, as he is a man ; so is he the head of them that are predestinated, as he is a man predestinated to so great honour, which came to him by the meere grace of God.

I I. Wherefore the Apostle calleth Christ *λύτρον*, the price of our redemption, and, *ἱλαστήριον*, the propitiation, *Coloss. 1. Rom. 3.* but he doth not say that he is the cause why some men should be elected rather then others.

I I I. Reason it selfe doth consent. For as the recovery of the sicke-man doth in the intention alwaies goe before the vsing of the Physitian; so it must needes be, that in the minde of God, the thought of saving men was (not in time, but in order) before the thought of sending the Sauour.

I V. Adde to these, that the mediation and redemption of Christ, is an action whereby the iustice of God is satisfied, which is not signified by the word Election; for it is one thing to be a mediator, and another thing to be the cause of Election, or of the preferring of one before another in the secret counsell of God: Whence it is, that Christ is the meritorious cause of our saluation; but not of our election; which is as much as if I should say, that Christ is the foundation and cause of the execution of the decree of Election, but not the cause of Election it selfe.

V. It is of no small moment that Christ, *Iohn 15. 13.*
saith

saith, *That he layeth downe his life for his friends:* & chap. 10. v. 11. he calleth himselfe *the good shepheera, that layeth downe his life for his sheepe*: And if Christ be dead for his friends, and for his sheepe, it must needs be, that when he died for them, he did consider them as being already friends and sheepe, although many of them were not then called, as Christ himselfe doth testifie, who in the sixteenth verse of the same chapter doth call those also his sheepe, who were not yet converted. And if Christ dying for vs, considered vs as his friends and sheepe, it is plaine, that before the death of Christ, there was already destination made betweene his friends and enemies, betweene the sheep and goates, and therefore that the decree of Election was in order, before the death of Christ, and that the opinion of *Arminius*, is to be hissed out, as an opinion subuerting the Gospell, whereby hee thinkes that the election had not place when Christ died. Certainly he that died for his sheepe, died for the elect, and not for them who were to be elected after hee was dead.

By these things it is plaine, that by those friends and sheepe for which Christ died, are not vnderstood those, onely, who loue God and follow Christ, but all those whom God loueth, and whose saluation hee decreed: for whom Christ died when they did not yet loue God, and when they were enemies to him. And therefore they are called enemies, *Rom. 5. 10.* because they did not loue God, but yet euen then they were highly loued by God, and were appointed to saluation in Christ: For in a diuers respect they were both friends and enemies, sheepe and goates: Friends
because.

because God loued them, enemies because they did not yet loue God.

V I. Neither is iniurie done to Christ, if the loue of the Father, and his good pleasure be said to goe in order before the decree of sending his sonne, seeing Christ himselfe doth witnesse it *Iohn, 3.16. God so loued the world, that he gaue his onely begotten sonne, &c.* where the loue of the father is manifestly set before the sending of the sonne, which is so to be vnderstood, as that the sonne is not excluded from the act of election it selfe ; seeing that he also is one God with the father, but this was done by him, not as hee is mediator, but as he is God.

V II. Neither is any iniury done to Christ, if the will of the father concerning the sauing of men, be said to goe before the redemption of Christ, seeing that this redemption is also after sinne : for the disease is before the medicine.

V III. Nor is any thing detracted from the greatnesse of the price of our redemption, if his will who offered the price, be said to goe before it.

I X. The very definition of the decree of election, doth proue this thing; for election is the decree of sauing certaine men by Christ, in which definition, Christ is laid downe, not as the cause of election, but as the meanes of the execution of it, and as the meritorious cause of saluation.

X. It is maruailous, how much the *Arminians* insult here : For because wee make the loue of God to goe (not in time, but in order) before the mediation of the sonne, they so deale with vs, as if we taught,
that

that God loued vs without Christ, and as being considered without faith in Christ, which doth differ as much from our opinion, as that which doth differ most. Be it farre from vs, that wee should say, that God would euer bestow saluation vpon vs, but that together and in the same moment he considered vs in Christ, as being to be saued by him: Nor was there any cause why we for that thing should be accused of Sicianisme; we haue nothing to doe with that Alaistor and hellish monster, which doth altogether overthrow the benefit of Christ: But it is one thing to say that the lone of the father doth, in order, goe before the mediation of the sonne; and another thing to say that God loueth vs without the sonne. It is one thing to dispose the thoughts of God in order, and another thing to separate them, and pull them asunder. *Arminius* who in the beginning of his booke against *Perkins*, calleth himselfe a witty fellow, doth craftily, yea wickedly catch at, and hunt after points of priority in order, to pull asunder those things which cannot be seperated. Hee doth therefore as much as if one should say, that the thought of creating man, was first in order, in God, before the thought of adorning him with holinesse and righteousnes, and would thence inferre that God would first create man not iust, or first to haue considered him as not holy. If any man saith that in the decree of God, the thought of ouerthrowing of the world, was before the thought of ouerthrowing it by fire, hee doth not therefore say, that God first thought of ouerthrowing it without fire. All the purposes of God are eternall, although there be a certaine order
and

and dependency betweene them.

XI. That place of Saint *Iohn*, Chap. 3. vexeth *Arminius*: *God so loued the world, that hee gaue his onely begotten sonne, &c.* where the loue of God is laide downe, as the cause by which it came to passe, that he gaue the sonne: He doth therefore endeaour to delude so direct a place by a witlesse cauell, *That loue* (saith he) *is not that by which he will giue eternall life; which appeareth by the very words of Iohn, who doth ioyne faith betweene this loue and eternall life.* The Reader therefore shall obserue, that *Arminius* himselfe doth acknowledge, that there is a kinde of loue of God towards men, which doth goe before his decree of sending his sonne. But hee saith that God by that loue is not willing to giue eternall life. What then will hee doe by it? For this thing hee ought to shew. Will God by that loue, leaue men in death? Is it possible that God should loue the creature, created by him to life, but he must needs by the same loue, will that it should liue? I am ashamed of so weake a subtilty. Yea truely, in that he sent his sonne, by that loue it is sufficiently manifest, that by that loue he was willing man should be restored to life: But (saith he) faith commeth betweene that loue and eternall life: What then? Cannot I will ther recovery of him that is sicke, although the Philition come betweene my will and his recovery. Surely he maketh those things opposite and contrary, which are apposite, and ioyned together. But I doe not see how he rather fauoureth *Socinus*, who saith that Christ is not the cause of Election, then he that saith that Christ is not the cause of the loue whereby God would send Christ
into

into the world, and provide for vs a redeemer : Or why there should be a greater offence in making the redemption of Christ to be the *medium*, and meane betweene the loue of God, by which hee elected vs, and betweene our saluation, then if it be made the *medium*, a meane betweene the loue of God, by which he will giue Christ for vs, and betweene our saluation : For on both sides redemption is made the meanes, and not the first cause. Let vs not therefore enuy God the father this praise, that his good pleasure should be made the fountaine and first originall of our Election.

XII. Obserue moreouer that that Election whereof *Arminius* will haue Christ to be the foundation, is that generall election, whereby all men are conditionally elected, which seeing wee haue largely confuted, Chap. 18. whatsoeuer the *Arminians* doe bring to proue that Christ is the foundation of election, doth vanish away. Surely there was no cause why they should so earnestly labour to proue that Christ was the foundation of that election, by which *Pharaoh* and *Judas* were elected : Of which imaginary election, he shall haue the true character and portraiture, who hath brought in Godspeaking thus : *I decreed to send my sonne to save all men who shall beleue, but who and how many they shall be, I haue not determined; onely I will giue to all men sufficient power to beleue, but he shall beleue who will himselfe.*

XIII. *Arminius* doth defend himselfe against so euident a truth, by one little word of the Apostle, *Ephes. 1. 4. He hath elected vs in Christ* : But it is one thing to be elected in Christ, and another thing to be elected

electd for Christ, so that Christ should be the cause why one is electd rather then another. The meaning of the Apostle is cleere : *To elect*, is nothing else then *to appoint to saluation*. Therefore to elect in Christ, is to appoint to saluation, to be obtained in or by Christ : For whosoever God hath decreed to saue he hath giuen them to Christ, and hath considered them as ioyned to Christ, Hee seeketh a knot in a bulrush, who by farre fetched interpretations would darken that which is perspicuous and plaine.

XIV. For a foundation of this their opinion, *Arminius*, and after him *Arnoldus*, doth lay this proposition : *That Predestination is the foundation of Christianity*. This demand he will haue to be granted him, for he doth not proue it ; no otherwise then if one in the beginning of a disputation, would obtaine by suite, and would desire that it might be granted him, *that a circle hath corners*. This is a great demand, and that which I thinke no man would grant him, who knoweth what predestination is, and what is the foundation of Christian Religion. The foundation of Christian Religion is, to acknowledge that Christ, the onely sonne of God, is sent from the father, that *whosoever beleeueth in him might not perish but haue euerlasting life*. It must needes be that the foundation of Christianity be the rule of faith, on which the faith of Christians must rest ; but predestination is not the rule of faith, but the action of God, whereby hee determined to saue certaine men by Christ. Farre be it from vs that wee should say, that the secret decree, by which seuerall men, as *Peter* or *Charles*, &c. are electd, is the foundation of Christianity.

stianity. Whosoever would from thence beginne to teach Religion, and would beginne the elements of Christian faith at this decree of Predestination, hee should eyther, by the darkenesse cast before him, tremble at the very entrance, or should fall downe right, as being taken with giddinesse. Whatsoever things therefore *Arnoldus* doth build on so false a proposition, doe of themselves fall to the ground, so that we neede not overthrow those things, which of themselves will fall downe. Further also he doth impugne and strue against that thing which is not beleueed by vs, *to wit*, that we are loued by God without Christ; onely the ambiguity wherewith he would deceiue the Reader, is to be noted, when he saith, *Page 171. That Christ is the foundation of our receiuing into grace, and into the loue of God.* If by receiuing into grace and loue, he vnderstand the reconciliation by his satisfaction performed for vs; I confesse that Christ is the foundation of that receiuing into grace, and of that loue: But if by receiuing into grace and loue, be vnderstood that loue of the father, by which hee would send his sonne to saue vs (which is the greatest loue of all, and the fountaine of all good) certainly *Arminius* himselfe would not haue Christ to be the foundation of that loue; and yet by that very same loue, God chose from eternity whom he would.

XV. I doe not search into that which *Arminius* boldly and rashly hath dared to say, that God could not saue vs otherwise then by Christ, nor had he any other meanes for the saluation of man. *God could not* (saith he) *will eternall life to any one without the respect of a mediator:* And the *Arminian* conferrers
at

at the Hage; *It is impossible for God to decree saluation to sinners, but that he must before haue decreed the satisfaction of his iustice* : Now they speake of the satisfaction of Christ. Surely they doe boldly and rashly containe the wisdom of God within limits, and if this thing were true, yet it were not for man to speake such things : It is sufficient that God hath followed the most conuenient way, and then which none is better. By the way it is to be obserued, that this opinion hath not pleased *Vorstius*. He, *Page 33. disput. de Deo*, doth affirme, *That it was lawfull for God to relent or yelde somewhat of his owne right, no lesse then to retaine or pursue that which is his right*. And *Page 399*. *It is false to say, that no sinne could be let passe unpunished by the iustice of God*.


XVII. The conferrers at the Hage doe thus argue : *If the decree of Christ the Saniour be after the decree of the election of some particular persons to saluation, then God decreed the saluation of some particular persons, in order before he decreed the satisfaction of his iustice*.

Here is a manifold deceite : For the decree of sauing certaine men, and the decree of sending Christ to saue them, they make two decrees, when it is but one ; for election is the decree of sauing certaine men in Christ. It is not one decree by which God hath appointed man to life, and another, by which he hath appointed him to breathing. There is another fraud in that they compare the saluation of seuerall men with the satisfaction of Gods iustice, when the comparison was to be made, of the manifestation of the goodnesse of God, by which hee doth saue seuerall men, with the satisfaction of his iustice. It is not inconuenient

conuenient if God be said first to haue decreed the manifestation of his goodnesse, before the satisfaction of his iustice. Adde to these that they doe crastily vse these words, *the election of some particular persons*, to extenuation and contempt; for these some particular persons, are the Church of the Elect, whose saluation is of so great account with God, that for the saluation thereof, he would satisfie his owne iustice: Whence it followeth, that God, that he might declare his goodnesse, did first intend their saluation, before the satisfaction of his iustice.

CHAP. XXVI.

The other things which they adde, are now to be examined by vs.

I,  HE doctrine of Reprobation, is so farre profitable to the elect, in as much as by the comparison of the lot of Reprobates with theirs, they are stirred vp to the praise and admiration of the bounty of God towards them. Then also when the pledges of Election doe begin to faile, and the spirit of adoption is grieved by the lusts of the flesh, it is profitable to the faithfull to be stricken with some horrore, and to be stirred vp to try themselues, whether they proceede in regeneration, or whether they grow worse and fall backe, that so pricks and incitements might be put ro them that are sloathfull.

II. The very word election doth proue, that there are some that are reprobates; for there were not some elected, vnlesse the rest were passed by and reiected. The

Scripture maketh mention of Reprobates, *1. Pet. 2. 8. Which stumble at the word, being disobedient, whereunto also they were appointed.* And *Jude 4. Certaine men are crept in unawares, who were before of old ordained to this condemnation.* These in the *Reuelation* are noted out vnto vs, by those who are not written in the book of life, the number of whom Christ doth insinuate to be very great, when hee saith, *Many are called, few chosen.* The same is proued by experience: For not onely before the comming of Christ, but also at this time there are very many nations to whom the name of Christ is not knowne, without the knowledge of which there is no saluation.

II I. Reprobation is the decree of God, by which from eternity he decreed, not to giue to certaine men his grace, by which they might be freed from their engrafted deprauation, and from the curse due to them, and appointed them to iust and deserued punishments for their sinnes.

I V. The definition of *Thomas* doth not please me, who saith that the decree of Reprobation is *the will of permitting one to fall into sinne, and of laying upon him the punishment of damnation for his sinne*: For the permission whereby God doth permit, doth not belong to predestination, but to his prouidence, although it serue to predestination.

V. It is the opinion of the *Arminian* sect, that Reprobates may be saued: For (saith *Arminius*) *that decree is not of the power, but of the act of saving.* Very ill spoken: For where the act of God is determined by his decree, in vaine is the power by which this act may be resisted. This opinion doth draw with it
other

other opinions no better then it selfe, for errors are tyed together among themselves like serpents egges: For if a Reprobate may be saued, he that is not written in the booke of life, may effect that hee be now written in, and so the number of the elect will not be certaine, nor the decree of Reprobation be irrevocable and peremptory (as they speake) valesse after finall perseuerance in incredulity. Also hence it will follow, that a reprobate may, if he will, obtaine faith, and conuert himselfe: whence it would come to passe, that faith should not be of the meere grace of God, which wee shall see hereafter to be the opinion of *Arminius*.

V I. God is, after the same manner, the cause of Reprobation, as the iudge is the cause of the punishment of them that are guilty, and sinne is the meritorious cause. Seeing therefore the consideration of sinne doth moue the iudge, and the iudge doth condemne to punishment, it appeareth that sinne is the remote cause of damnation, and not onely a condition necessarily fore-required, and that the iudge is the next and neereest cause.

VII. Furthermore although sinne be the cause of appointing to punishment, yet it is not the cause of the difference betweene the Elect and Reprobate. For examples sake: Two men are guilty of the same crime, and it pleaseth the king to condemne one, and to absolue and free the other, his sinne indeede that is condemned is the cause of his punishment, but it is not the cause why the king is otherwise affected to the other then to him, seeing the fault on both sides is alike: The cause of the difference is, that something

thing steppeth betweene, which doth turne the punishment from one of them ; which in the worke of predestination is nothing else but the very good pleasure of God, by which of his meere good pleasure, he gaue certaine men to Christ, leauing the rest in their inbred corruption, and in the curse due vnto them. For which difference, it is great wickednesse for vs to strue with God, seeing hee is not subiect nor bound to any creature, and punisheth no man vniustly, giuing to one the grace that is not due, and imposing on the other the punishment that is due.

VIII. Here it is demanded what is that sinne for which God doth reprobate, *to wit*, whether men are Reprobated onely for the sinne which is deriued from *Adam*, and for that blot which is common to Reprobates with the elect, or whether they are also reprobated for the actuall sinnes which they are to commit in the whole course of their life. The answer is at hand : For although naturall corruption be cause sufficient for Reprobation, yet it is no doubt but that God hath decreed to condemne for the same cause for which hee doth condemne; and hee doth condemne the Reprobates for the sinnes which they haue committed in act : For in hell they doe not onely beare the punishment of originall sinne, but also of actuall sinnes: Therefore also God hath appointed them to damnation for the same sinnes. Now to Reprobate, and to appoint to punishment, are all one. God doth so execute any thing in time, according as he from eternity decreed to execute it: Now he doth punish in time for actuall sinnes, therefore also

also hee decreed from eternity to punish for them Thence it is that the punishments of the men of Capernaum, was to be greater then the punishment of the Sodomites, and the punishment of him that knew the will of his master, greater then the punishment of him that knew it not, because there is a great difference betweene the actuall sinnes for which they are punished. Nothing hindreth, that God considering a man lying in his naturall corruption and deprauation, should not also consider him as poluted with those sinnes which he was to commit by that naturall deprauation.

IX. *Arminius* doth not thinke that any man is Reprobated for originall sinne, for he contends that Christ hath obtained the remission of it for all mankinde. But he will haue man to be reprobated onely for the fore-seeing of actuall sinnes, *that is*, for the breach of the law, and the contempt of grace : In which thing he doth seeme not to be constant to himselfe. For seeing all actuall sinnes doe flow from originall sinne, it cannot be, that the cause and fountaine of actuall sinnes should be remitted by God, and yet the sinnes that flow from thence should not be remitted : As if God should forgive a man intemperance, but should punish him for adultery ; for actions doe flow from habits and naturall inclinations, as the second acts doe flow from the first.

X. Without doubt incredulity, and the reiection of the Gospell are among the sinnes, for which any one is reprobated; For by this reiection we sinne against the Law, by which God will iudge vs : For the law commandeth that God be loued with all our

heart, and that he be obeyed in all things, and without exception, and therefore also that he be beleueed when he speaketh, and that hee be obeyed when hee commandeth vs to beleuee, whatsoeuer it shall be which he shall eyther command or shall say.

XI. That hee should be Reprobated for reiecting the Gospell, and despising the grace of Christ, to whom the Gospell was neuer preached, is against all reason: For, whom the Gospell doth not saue, it leauerh vnder the law, to be iudged by it, which law doth then binde a man to beleuee in Christ, when Christ is preached to him: Nor is it the Schoole-master to Christ, but to them who haue meanes to come to the knowledge of Christ; After the same manner as the law did not binde them to beleuee the prophecy of *Jeremy*, who neuer heard of the name of *Jeremie*, nor could it be knowne to them.

XII. And although reprobation cannot be said to be the cause of sinne, because sinne goeth before reprobation, yet it cannot be denied but that reprobation is the cause of the denying of grace, and of the preaching of the Gospell, and of the spirit of adoption, which is peculiar to the elect: For seeing this denying is a punishment, it must needs be, that it is inflicted by the will of a iust iudge. These are the words of *Arminius*, Page 58. against *Perkins*: *Effectual grace is demea by the decree of Reprobation*; and a little after, *God by the certaine decree of Reprobation, determinea not to giue faith and repentance to some, to wit, by yeelding them his effectual grace, by which they would certainly beleuee and be conuited.* There is no cause therefore that we should be traduced by the *Arminians* in this respect

respect, seeing that the principall of their sect doth say the same thing.

And it is easie to tell the cause why God should not be bound to giue to all men faith and repentance : For God who hath not wrought the disease, is not bound to giue to all men the remedies of the disease, nor to giue the ability of performing those things which are due from man to God. For this impotency & disability in performing, proceeded from man himselfe, not from God : And the fulfilling of the law, is a naturall debt ; Which law seeing it is violated by the reiection of the Gospell, it is plaine, that it is also a naturall debt to beleeue the Gospell, not before it is preached, but then when it is preached.

XIII. The *Arminians* are of opinion, that no man is reprobated, but hee that hath contemned that grace which doth leade to Christ, and they make incredulity the speciall cause of reprobation not onely in them to whom the Gospell is preached, but also in them who haue not heard the name of Christ spoken off. *Arminius* maketh these guilty of the contempt of grace : For he saith that there is giuen to all men vnresistably the faculty of beleeuing, and the power of obtayning faith, if they will : Yea, they say, that sufficient meanes to beleeue were administred to the heathen, who before the comming of Christ, liued in the inmost part of Spaine or Scythia : And they lay downe a certaine vniuersall sufficient grace, common to all men ; but when they come to explaine that grace, sometimes they place it in the common notions, and naturall light ; sometimes in the contem-

Arnold. *Pere*
3:6. *Dicit Ar.*
minius gratiam
qua facit eas cre-
dendi dāre quā-
dammodo, dicit
omnibus commu-
nem esse ac pro-
inde negat gra-
tiam esse? Et
P 262. *Respon.*
Deo D-um cum
n uum fortis
gratia pro cuius
ex culpa admissa
remissi nem
promissis sub mo-
na obediencia
conditionis teneri
maxim vites
et quibus homo
credendum sibi
possit implere,
aliqui non possit
iudicari istam
gratiam sincere
offerre.

plation of the creatures, sometimes in any generall knowledge of the law: Of which cursed doctrine, and how by these things they doe not obscurely passe into the campe of *Pelagius*, shall be spoken in their due places.

XIV. But here we are euery where set vpon by their darts, and the *Arminians* doe abundantly cast reproaches vpon vs, and doe faigne to themselues monsters which they may kill. The conferrers at the Hage, Page 122. after they haue belched out some calumnies, doe thus conclude their speech:

*Collat. Hag. Non
potuit se conuer-
tere impeditus
scilicet a diuina
voluntate.*

These things are briefly spoken, against that absurd, detestable, and abhominable opinion. Good words I pray you: These terrible vizards doe not fright vs. They imagine that we teach, that infidelity doth flow from reprobation, as if reprobation were the cause of infidelity. The good men sing this *Cuckowes* song to vs fixe hundred times, attributing to vs the doctrine which we neither beleue nor teach: For if one hath not decreed to giue to him that is blinde the remedies by which he might recover his sight, hee is not therefore the cause of his blindnesse, nor hath hee appointed him to blindnesse.

XV. They ground on a false foundation, on which they build those things which are worse. For they thus beginne their speech of Reprobation, Page 118. *It is knowne to the Contraremonstrant brethren, that such as Election is on the one part, such Reprobation ought to be on the other part.* This is the fountaine of their error; this false beginning hath led aside those acute men into by waies: The respect of Election is one, the respect of Reprobation is farre other. For
sinne

sinne and infidelity is not a condition required after the same manner in the reprobates, as faith is a condition required in the elect: For sinne is a condition fore-required in reprobates, but faith is a condition following election. Reprobation is made for sinne, but election is made to faith. Sinne is the cause of the appointing to punishment, faith is the effect of election. God findeth sinne, but worketh faith. Sinne followeth reprobation onely in the necessity of consequence, but not in the necessity of the consequent: But faith doth follow election both waies. By these things that calumny is abundantly washed off which *Arnoldus*, Page 228. and in many other places doth sprinkle vpon vs, that we deny that the reprobates are reprobated for sinne.

XVI. It yeeldeth an occasion to the *Arminians* of falsely accusing vs, because we say, that the decree of reprobation is precise and absolute, nor doe we agree to *Arminius*, who teacheth that the reprobates in deede are not saued, but yet they might be saued, and who denieth that the number of the reprobates is determined by the decree of God. But here is nothing from whence it can be drawne, that reprobation is the cause of sinne, or that any one is reprobated without the beholding of sinne.

XVII. *Arnoldus* doth carpe at our opinion with certaine little obiections, Page 219. *Ye say that the reprobates haue beene excluded of God from saluation in his decree for one sinne, but that they shall be excluded in time for another diuerse sinne.* It is a calumny, wee neither thinke nor say it. He doth heape vp the same false accusation, Page 229. and 238. where hee saith that

that men are reprobated, as onely considered in the sinne of *Adam*.

XV III. In the same page he doth thus vainely argue: *It is not the part of wisdom to be willing that they should hope for good, who are excluded from it by the absolute decree of God.* But I deny, that vnbelievers and prophane men are excluded from God, by the absolute decree of God, after that manner as you take the word *absolute*, that is, without respect to their finnes: Neither doth it saue of folly to command that they who are excluded from eternall life, by the absolute, that is, by the certaine and ineuitable decree, should contend and aspire to eternall life, seeing that they are therefore excluded from life, because they haue not aspired to it.

XIX. The same man, Page 226. *Ye determine* (saith he) *that God hath precisely reprobated from salvation, some sinners lying in the fall of Adam, without the consideration of impenitency.* Is is a slander: Our Churches doe not beleue it. The confession of the Churches of France, of England, of the Low-Countries, doth not say it: Indee in the decree of reprobation is included the will of not giuing faith and finall repentance to reprobates; but it doth not follow thence, that reprobation is without the consideration of impenitency.

XX. *Arnoldus* ad 1eth; *Your doctrine determines* that God doth exact faith from the reprobates, and that he decreed to condemne them if they should not beleue, when yet it is impossible for them that they should beleue in Christ with a sure perswasion of minde, not onely because God doth not giue them power of beleening, but also because
if

if they were furnished with power to beleue, yea, if they should beleue in Christ, they would beleue that which were false, because Christ hath not died for them: But it is contrary to the iustice of God to exact such an obedience, and then to punish the creature, for not performing such an obedience, which is absolutely impossible to the creature. He doth abundantly repeat the same thing in other places, but especially, Page 261. and 252. Here are many things false. First, it is false that faith is exacted and required of all the reprobates, for it is required only of them to whom the Gospell is preached. Neither is it true that faith is absolutely, and without condition required of all those, to whom the Gospell is preached; for it is required vnder a condition, to wit, that they be conuerted and repent: But if they doe not repent, we teach and cry out, that the benefit of Christ doth not pertaine to them; and that they hope and beleue in Christ in vaine, so long as they are aduersse and contrary to God, inuiting them to repentance: And it is also false, that God is vniust, if he command them to beleue and obey, who for their inbred deprauation cannot beleue and obey, and to whom God doth not give power of beleueing; for man himselfe hath brought this impotency and disability on himselfe, and this deprauation, in man, is voluntary; and God exacting from man, that he should beleue him speaking by Christ, doth require nothing which man doth not owe: For to obey the law is a naturall debt. For God, speaking by Christ, cannot be refused or contemned, but the law also is broken, as we haue already taught at large in many places, especially Chap. 11. Where we haue taught that the power

Page 286, in
Tillemans.

power of beleeuing was giuen vs in *Adam*, and that *Adam* had it before the fall, but an occasion of vsing it was wanting : And therefore also this power was lost in *Adam*. Nor is God bound to restore it, as *Arnoldus* (setting lawes to God himselfe) would haue it. By these things also we meeete with that false accusation wherewith *Arnoldus* doth pursue vs, Page 230. *Ye determine (saith he) that faith is required of reprobates, and yet that the meanes to performe obedience to faith are precisely denied:* For it is not required of all, but of them to whom Christ is made knowne, nor is it required of these absolutely, but with condition of repentance : Neither is any thing required of them although they be reprobates, but what they owe.

XXI. But *Arnoldus* doth adde to this a foule calumny, wherewith he would odiously burden our cause. *Ye will haue (saith he) faith to be required of the reprobates, that they might be made inexcusable, and their damnation might be aggravated.* Wee say indeede that their damnation is thereby made the greater, but we doe not say that this end was propounded by God. So when we say that one goeth forth to warre, that he may be slaine, wee signifie what is to happen, not what end should be intended. And it is not for vs to enquire scrupulously into the end which God propounded to himselfe. Yet these two ends are certaine, *to wit*, to require of man what is due, and also by this meane to bring the elect to saluation.

XXII. He doth bend at vs another dart, Page 286. *Your doctrine (saith he) doth repugne the Evangelicall threatens :* For seeing the intents of God in the propounding

propounding of them is, that men should be drinen from impenitency, and so should be saved. You on the contrary side teach, that God doth deny to some men the meanes that are necessary to repentance, because he hath determined not to save them. First, it may be doubted whether there are any Euangelicall threats; for the threatnings which are contayned in the bookes of the Gospell, are not a part of the Gospell. For seeing the word *Euangelium, Gospell*, doth signifie, a good message, I doe not see how threatnings can belong to a good message: They who belecue not the Gospell shall be punished, not by the Gospell, but by the law. But howsoever it be, I see nothing here which doth repugne these threatnes, by which God doth intend to require from man that which is due, and that which the law it selfe requireth, *to wit*, that God be obeyed. Seeing that the denying of grace, and of the restoring of the powers which man by his owne fault lost, doth very well agree with such a declaration of threatnings. These things are not repugnant, to propound life to man on the condition of obedience, and not to restore to man those powers of obedience which hee lost by his owne fault.

XXIII. Neither are these things repugnant; to propound life to any one vnder a condition, and to appoint the same man to death for his fore-seene disobedience.

XXIV. The same man since *Arminius, Page 269.* (for that which he addeth concerning Infants shall hereafter be handled) doth thus inuey against our opinion. *Your opinion* (saith he) *causeth that publike prayers cannot be offered to God, as it is meete they should,*

should, to wit, with faith and confidence that they shall profit all them that heare the word, because according to your opinion amongst them, there are many, whom God not onely will not haue to be saued, but whom he will haue to be condemned by his absolute, eternall, and immutable will; which goeth before all things and causes: Yet the Apostle commandeth that prayers be made for all men, and addeth this reason, because it is good and acceptable to God, who would haue all men to be saued and come to the knowledge of the truth.

XXV. I answer, that it is falsely supposed by *Arminius*, that publike prayers ought to be poured out with this confidence, that they shall profit all them that heare the word. This faith were rash, and not resting on the word of God; especially seeing the ministers of the word, haue, for the most part, known many that are disobedient and openly prophane, nor doe they doubt, but that besides these, there are many that are sicke, and ill affected with inward and hidden vices, who yet make a shew of piety. Certainly the similitude of the seede sowne into diuers ground, and of a differing disposition, and with an vnlike successe, doth in this case bring more feare then confidence. And yet because the secrets of reprobation are vnknown to vs, we doe rightly pray for all, because we hope well of euery one. I doe not see where to this obiection belongs, vnlesse to stop and stay the Reader with a childish declamation, because this very obiection doth no lesse pursue *Arminius*, who although he will not haue the decree of God to be precise, yet doth confesse, that God doth certainly fore-know who are to be damned. And to confesse this, what is
it

it else, then to teach that God is willing that wee should pray for them, whom he certainly knoweth our prayers will not profit? But that which he casteth vpon vs, that we make the decree of reprobation to goe before all things and causes, and therefore also before sinne it selfe, is plainely contrary to our opinion. : And if such words haue fallen from any vnawares, it is not therfore the opinion of our Churches, we defend those things that are ours, but we doe not warrant other mens.

XXVI. Concerning the place of the Apostle, where hee saith that God would haue all men be saued, it shall be spoken in his order and place. To will, here, is no other thing then to inuite, and to call: Also by all men, he vnderstandeth, men of euery condition and sort : After the same manner that *Titus*, 2. 11. The grace of Christ is said to bring saluation to all men, when notwithstanding so many perish. This is a token here, of that in the former place it is spoken of kings, in this place of seruants : Their domination was at that time contrary to Christ, and the lot and state of these men, was abiect and base, the Apostle would not hinder that they should not be prayed for, and these are thought such as may be partakers of sauings grace.

XXVII. The *Arminians* seeme, to themselves, to deale very acutely, when they dispute thus : If there be any one (say they) whose eyes haue bene pulled out for not keeping his watch well, is it a iust thing to command him that hereafter he should watch and ward? And then if he hath not done it, to lay great punishments vpon him because he hath not watched? I answere, that this is

an example nothing to the purpose : For they vse the example of one that is blinde, who is not bound to see. But man though he be corrupted and wicked, yet he is bound to obey God, which if hee hath not done, he is iustly punished. Then also they bring an example of one whose eyes were pulled out, hee striving against it, and being vnwilling : But man brought this deprauation on himselfe, of his owne accord, and was voluntarily euill, and therefore he is iustly punished.

CHAP. XXVII.

How farre, and in what sence Christ died for all. The opinions of the parties.

I.



HE *Arminians* are of opinion, that Christ by his death obtained & got remission of sins, reconciliation, & saluation for all, & particular men: Nor doe they doubt to say, that by the death of Christ, reconciliation was obtained for *Pharaoh, Saul, Iudas, and Pilate*, not as they were reprobates, but as they were sinners : For God doth equally intend and desire the saluation of all men; and that the incredulity of man is the cause that remission and reconciliation is not applied to all.

Yet *Vorsinus* alone, the champion of the *Arminians*, doth stagger in this question, and doth seeme to be more prone to the contrary opinion. In the 56. Page *Collat. cum Piscat.* He saith that Christ was deliuered by God to death, not for the elect alone, but for all men whatsoever, at least for them that are called.

II. They

Coll. Page 130.
Christus omnibus
per meritum im-
putauit reconcili-
ationem & re-
missionem pecca-
torum.
Collat. Hag. P.
183. Non om-
nibus merito suo
partem salutem
conferre etiam si
omnibus ac-
quisita.

III. They thinke that the end which God propounded to himselfe in deliuering his Sonne to death, was not to apply this benefit to some certaine men; nor doe they thinke that Christ was appointed to death, by the precise will of God; to saue man, for Christ was appointed to death by his father, before God thought of sauing of men, and therefore that he was appointed to death without that respect, that they which beleue in him should be saued. *Greninchius, Page 21.* doth say expressely, that reconciliation being obtained, there was yet no necessity of application, *that is*, after saluation and reconciliation for all men was obtained, there was no necessity that any one should be saued, and it was possible that no man in act should be reconciled: Because he will haue the decree of sending Christ, in order, to goe before the decree of sauing those which beleue, and therefore that God determined to send his Sonne, when he had not yet determined to saue those which beleue. But the *Arminians* would haue this to be the end which God propounded to himselfe in sending his Sonne, *to wit*, to make the saluation of men possible, and to lay open a way for himselfe, whereby hee might saue sinners, without any hurt to his iustice. By this meanes, they say, God hath gotten power of sauing man, because without the death of Christ, by which the iustice of God was satisfied, God could not be willing to saue men.

*Greninchius,
Pag. 17. 18. 19.*

IV. And if no man had beleued in Christ, yet Christ (if these men be beleued) had obtained that end which he propounded to himselfe in dying: For they denie that he died to saue any man precisely, but
 Q that

that the saluation of man might be made possible, and a gate might be opened vnto him to saluation, which is left free for man by the helpe of grace to enter, or not to enter.

Vide Collat.

Hag. p. 172.

Greun. p. 8. 9.

Deus applicatio-

nem reconciliati-

onis omnibus nec

voluit nec noluit

&c.

V. They distinguish therefore, betweene the obtaining of reconciliation and the application of it. They contend that reconciliation and remission of sinnes, is obtained for all, which yet is applied onely to them that belecue: That all men are given to Christ in the right of saluation, but not in the communication of saluation: That God hath neither willed nor nilled the application of reconciliation (*that is*, faith and saluation) to all men, but he hath thus willed it, if they belecue, if they will receiue grace.

Armin in Per-

kins. Page 77.

⊙ 78.

VI. The same men also doe deny, that Christ on the crosse sustained the person of the elect, or that he died for the elect: Because election had not then place, for election is something that is after the death of Christ.

* Greunich P.

46. *Christus quo-*

ad alium oblati-

onis omnium om-

nino hominum

sacerdos fuit et

iam Pharaonis,

&c.

Ibi per oblationē

fuit fieri impe-

trationem, per

intercessionem

vero applicatio-

nem.

* Coll. H2. p. 187.

Respondemus du-

plicā esse inter-

cessionem tuam

VII. They say indeede that Christ offered himselfe for a sacrifice for all men, but as concerning his intercession, they are not constant to themselves in that, * sometimes they will haue him to make intercession onely for the faithfull, as if something might be obtained without intercession: Sometimes they make two kinds of intercession, * one generall and common to all, another particular, which is onely peculiar to the elect.

VIII. We doe very much differ from this opinion: We acknowledge that Christ died for all; but we denie, that by his death saluation and forgiveness of sinne is obtained for all men: Or that reconciliation


liation, is made for *Cain, Pharaoh, Saul, Judas, &c.* Neither doe wee thinke that remission of finnes is obtained for any one, whose finnes are not remitted, or that saluation was purchased for him, whom God from eternity hath decreed to condemne: For this were a vaine purchase. We denie that election is after the death of Christ, as for many other causes, so also because Christ in the very agony of death gaue a notable prooffe of election in the theefe, whose heart he affected, and enlightned his minde after an vntte-
*generalis qua
 torum mundum
 spectat; alteram
 particulari qua
 ad solos creden-
 tes pertinet.*

IX. And when we say that Christ died for all, we take it thus, *to wit*, that the death of Christ is sufficient to saue whosoever doe beleue, yea, and that it is sufficient to saue all men, if all men in the whole world did beleue in him: And that the cause why all men are not saued, is not in the insufficiency of the death of Christ, but in the wickednesse and incredulity of man. Finally Christ may be said to reconcile all men to God by his death, after the same manner, that we say that the Sunne doth enlighten the eyes of all men, although many are blinde, many sleepe, and many are hid in darkenesse: Because if all and seuerall men had their eyes, and were awake, and were in the midst of the light, the light of the Sunne were sufficient to enlighten them. Neither is it any doubt but that it may be said, not onely that Christ died for all men, but also that all men are saued by Christ, be-

cause among men, there is none saved but by Christ : After the same manner that the Apostle saith, 1. Cor. 15. 20, that *all men are made aliege by Christ*, because no man is made aliege but by him.

CHAP. XXVIII.

That reconciliation, remission of sinnes, and saluation is not obtained nor purchased for all, and particular men, by the death of Christ.

I.  Ifst, whosoever saith, that by the death of Christ reconciliation is obtained for all and singular men, although hee consider *Pharaoh* and *Judas*, not as reprobates, but simply as sinners, yet hee saith that reconciliation is obtained for them who haue neuer beleueued, nor neuer were to beleueue. And seeing it is not equall nor iust, that reconciliation should bee obtained for such, the death of Christ is vsed wrongfully to obtaine something that is vniust, and to doe something which is contrary, to the iustice of God.

II. And who but hee that doth willingly shut his eyes, will euer beleueue that the reconciliation of *Judas*, was obtained by the death of Christ, seeing that the death of Christ, was the very crime of *Judas*, and by it he was brought to the halter.

III. And seeing that at the very time in which Christ did die, many were already tormented in hell, he must needs be of a shallow braine, who thinketh that by the death of Christ, saluation or reconciliation was obtained for them.

IV. Also by this doctrine God is openly mocked :
For

For Christ is imagined to obtaine that from his father, which he knew would neuer profit; as if God should grant to his sonne the saluation of that man which from eternity he decreed to condemne. For if Christ obtained reconciliation and remission of sinnes for *Pharaoh* and *Judas*, whether considered as Reprobates, or considered as sinners, hee knew well enough that that obtaining of it would not be for their good or profit. Christ therefore is brought in asking this of his father: *I pray thee receiue into grace those whom I know thou wilt neuer receiue into grace, and whom I know certainly are to be condemned:* For Christ in his death, and before his death, knew full well the secrets of election. Surely these men seeme to doe their endeauour that Christian Religion should be made a *laughing stocke*.

V. Also they expose God to derision, while they will haue God at the same time, to loue and hate the same man; to loue him because hee giueth his sonne for him, and would haue reconciliation to be obtained for him, but to haue hated him, because from eternity he decreed to condemne him.

VI. And if Christ obtained remission of sins for *Judas*; it must needs be that God granted that to Christ asking it, & that he forgauē the sins of *Judas*: Which if it be true, it necessarily followeth that God doth abolish his owne acts; and condemning *Judas*, punished those sins which were remitted, and so men should be punished for those sins, the pardon whereof is obtained: & the testament of Christ, by which they wil haue saluation to be purchased for all men, should be made void.

VII. Neither is God onely thus mocked, but

also he is made to mocke mankinde : For it is manifest by vse, and by the experience of all ages, that the Gospell is scarce preached to euery tenth man, and that the name of Christ is vnknowne to the greatest part of the world; which thing that it is done by the prouidence of God, so dispensing, there is none that will deny, vnlesse he that thinks that all things are carried confusedly, and that they doe proceede without reason or order. And if reconciliation and saluation by Christ be purchased for all men, why doth not God publish this benefit through the whole world? Why doth he suffer this reconciliation to be vnknowne to the greatest part of mankinde? Why doth he keepe in and hide from so many men the grace which doth belong to them, and which is obtained for them; without the knowledge of which, no man can be saued? They answer, that God doth it because men shew themselues vnworthy of this grace. As if any man could be worthy of it, or could shew himselfe worthy of it. Who knoweth not that the Gospell is preached to them that are most vnworthy? *And where sinne hath abounded, there grace hath abounded?* And if God is hindred by the vnworthinesse of man, that he should not make knowne to him the reconciliation obtained, the same vnworthinesse could and ought to hinder the obtaining of reconciliation. For when reconciliation was obtained, God did then fore-know the vnworthinesse that would follow, with no lesse certainty then if it had beene present.

Rom. 5. 10.

VIII. And when they say that Christ died for all, as concerning the obtaining of saluation, but not

as concerning the application of it, they doe plainly confesse that Christ did not obtaine that this reconciliation should be applied to all. Whence it commeth to passe, that this obtaining of reconciliation, is vaine, yea, and ridiculous : For they speake as much as if they should say, that freedome was obtained for one, but not that he should be freed; or that foode was obtained for one, but it was not procured that hee should be fed with this foode.

IX. And seeing that by faith the application of the death of Christ is made, if Christ by his death hath not obtained for vs the application of this reconciliation, it will follow that he hath not obtained faith for vs : For they must needs deny that faith is obtained for vs, who will not haue faith to be from grace alone, but to be partly from free-will, in whose power they will haue it to be to refuse or admit grace, to beleue in act, or not to beleue.

X. And surely hee that shall more attentively consider what these words meane; *The obtaining of application, and the application of the thing obtained*, will finde that it is a meere Meteor, or building of Castles in the ayre, and that they are *unseasonable* trifles, with which they enwrap mens wits : seeing Christ doth obtaine nothing which he doth not apply, nor doth he apply any thing which he hath not obtained : Otherwise in vaine were the obtaining of that benefit, which both he that obtaineth it, and he of whom it is obtained, knoweth that it will neuer be applied, and that it will neuer profit him, for whom it is obtained; Nor is it credible that the remission of that sinne which shall neuer be remitted, is procured.

X I. Yea, these innouators doe so speake, as they that would haue by the death of Christ something to be procured, not for vs, but for God : For they say that by the death of Christ, God obtained power of sauing vs, but they denie that the application or conferring of saluation was obtained by the death of Christ for *Peter* or *Paul*, but that onely a gate and way was opened for them, by which they might come to saluation : Wherefore Christ by his death will be said to be, not the giuer, but the preparer of saluation. And certainly the opinion of *Arminius* doth tend thither, that Christ should be said, not to haue obtained reconciliation for any one, but to haue laid open a way for God, by which he might bestow saluation.

*Adw. Walach.
P. 51. Non ad
eos omnes fructus
resurrectionis ex-
sponditur, pro qui-
bus mortem opo-
ratur Christus.*

X I I. They doe no lesse trifle, when they confesse that the fruit of the resurrection of Christ, pertained onely to the faithfull, but the fruit of his death, *that is*, reconciliation and remission of sinnes, they extend to all and seuerall men. Therefore (if these men be be-
lecued) there will be some men to whom the fruit of the death of Christ doth pertaine, but the fruit of his resurrection doth not pertaine. As if they should say that Christ died for some men, for whom hee hath not ouercome death : And that the fruit of the fight belonged to all, but not the fruit of the victory. And there will be some men, for whom although he hath offered himselfe on earth, yet hee doth not offer himselfe in heauen. But the Scripture ioyneth these things, as inseuerable, and vnseperable, that hee died for vs, and that he rose againe for vs; *Rom 8. 34. It is Christ that died, yea rather, that is risen againe, who is at the right hand of God, making intercession for vs.* And
the

the 2.Co.5.14. *That they which live should not benesforth live unto themselves, but unto him that died for them, and rose againe :* Because no man is made partaker of the fruite of the death of Christ, but by his resurrection.

XIII. It is of no small moment, that if reconciliation were obtained for all mankind, it must needs be that all infants, borne without the covenant, are reconciled, their sinne is forgiven them : Whence it would come to passe that they could not have a greater benefit bestowed vpon them, then if one in a gentle cruelty shou'd kill them in their cradles : For if they die in this state of reconciliation, their saluation is certaine ; but if they live, they shall be brought vp in paganisme, which is the most sure way to eternall destruction.

XIV. And seeing no man can be saued, but hee for whom reconciliation hath beene obtained, and hath also beene applied : I doe not see what the obtaining of reconciliation doth differ from the application of it in infants, which are taken away by an untimely death : For (by the doctrine of *Arminius*) they are saued by reconciliation alone. Here therefore that distinction of the obtaining of reconciliation and of applying of it, doth vanish away : Which distinction, although it may have place among men, yet with God it cannot have place, who granteth nothing which he doth not giue, from whom nothing is obtained which hee doth not giue and conferre in act : For to him all things are fore-seene neyther can any thing happen, by which hee should be compelled to deny what hee hath granted, to change

change his counsell, or to abolish his acts.

X V. And if these two things be compared betweene themselves, to obtaine reconciliation for his enemies, that they might be saued, and to bestow saluation on them that are already reconciled, it is no doubt, but that it is farre greater loue, to die to reconcile his enemies, then to giue saluation to them that are reconciled. The Apostle teacheth this expressly. *Rom. 5.10. If when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shall be saued by his life.* If Saint Paul be beleueed, it is an easier and more likely thing, to saue him that is reconciled, then to reconcile him that is an enemy, by dying for him. Seeing therefore that Christ (if we giue credit to *Arminius*) hath performed for all men that which is farre the greatest, and is an argument of his highest loue; it will be said, that Christ in dying for vs, loued *Pilate, Iudas, Saul, and Pharaoh*, no lesse then *Peter and Iohn*: But there is no man can make himselfe beleue, vnlesse it be hee that is willing to be deceiued, that Christ loued those with his greatest loue, whom his father from eternity hated, and whom the sonne himselfe knew were from eternity appointed to punishment.

X V I. Yea truely, seeing Christ, as hee is one God with the father, hath from eternity predestinated the reprobates to damnation, it is not likely, yea nor possible, that the same Christ hath obtained reconciliation for *Iudas*, as hee is man and a mediator, and hath from eternity reprobated the same man, as hee is God. For although these sectaries will haue the decree of reprobation to be, in order, after the obtaining

obtaining of reconciliation, yet neither of them is in time before the other, and it must needs be that the desire of reconciling, and the decree of reprobating were together in one and the same minde.

XVII. Notable is the speech of Christ, *John 15. 13. Greater love hath no man then this, that one lay downe his life for his friends.* The meaning of Christ is, that friends cannot be more loved then by dying for them: For although it be greater love to die for ones enemies then for his friends, yet it is certaine, that nothing can be performed for thy friends sake, by which thou maist more testifie thy love to them, then if thou die for them. Seeing therefore that this is the greatest love to die for one, whether friend or enemy, it must needs be that Christ equally loved all men, with his greatest love: They must therefore affirme, if they will be constant to themselves, that Christ, in dying, loved with his greatest love, *Judas, Pilate, yea Cain and Pharaoh*, who were already in hell.

XVIII. The conferrers at the Hage, doe endeavour to quist themselves: *If (say they) to love in the highest degree, is not onely to merit salvation, but also to bestow it, we denie that Christ did generally love all those, in the highest degree, for whom he died.* They therefore condemne Christ, and accuse him of a lie, who will have this to be the greatest degree of love, to die for one. And it is impossible that Christ should love any one in the highest degree of love, but that also hee should bestow salvation vpon him. And if these things could be separated, yet this would remaine firme and sure, that Christ loved him with his greatest love

loue for whom hee died , although hee hath not afterwards bestowed saluation vpon him , because the greatnesse of the loue of Christ, is to be esteemed, not by the profit that commeth to him for whom hee died, but by the greatnesse of the sorrowes which hee suffered for him : Yea, whosoever shall weigh these things, in the exact scale of iudgement, shall finde that it is greater loue to suffer death for one, to procure for him some little good , then to procure great good. So it is more flagrant loue to expole himselfe to death, that his friend might not be hurt, no not a little, then if he should doe it, that his friend should not perish by being burnt alive.

X I X. Nor doe they *escape* by the distinction of this loue, into Antecedent and Consequent, seeing the Antecedent loue wherewith they will haue *Judas*, and *Pharaoh* to be loued by Christ, cannot but be the greatest, and that beyond which (as Christ himselfe witnesseth) none can be extended. These are not two loues, to be willing to haue mercy before faith, and to be willing to saue after faith; but they are two effects of one and the same loue.

XX. And if Christ by his death was the pledge, and price of redemption for *Judas*, *Pharaoh*, *Saul*, &c. The marke of iniustice would be set vpon God, who hath taken two punishments for the same sinnes, when the first satisfaction did suffice, and hath twice giuen iudgement vpon the same thing : For once they were dead in Christ, seeing Christ sustained their person vpon the crosse, and yet the same men doe die the eternall death in their owne persons. Thence also it will follow that Christ did in vaine beare the punishments

punishments due to *Indas* and *Pharaoh*, and that hee in vaine made himselfe a pledge for them : For surely if Christ on the crosse, was the pledge of all and severall men, and made himselfe for them as a surety, it must needes be, that hee supplied their place on the crosse, and sustained their person : And so that may be said of all men without exception, which the Apostle saith, *2. Corinth. 5. 14. If one died for all, then were all dead.* But no man yet, as I know, hath dared to say, that the reprobates died with Christ, or in Christ. And truly the following words of the Apostle doe argue, that he doth not speake of all men in the whole world, but of all those to whom the fruit of the resurrection of Christ doth pertain, and who are become new creatures.

XXI. That reconciliation is purchased onely for the elect, the Apostle teacheth, *Rom. 5. 11. Wee joy in God, through Iesus Christ our Lord, by whom wee haue now received reconciliation.* Did *S. Paul* so greatly reioyce in that benefit, which was common to him with *Herod* and *Pilate*? And *C. 3. v. 25. God hath set forth Christ to be a propitiation, through faith in his blood.* There is therefore no propitiation without faith, and therefore no obtaining of reconciliation. For hereby it is perceiued that God is pacified to a sinner, and his propitiation is made, because Christ hath obtained reconciliation for him.

XXII. In the eight Chapter, and foure and thirtieth verse of the same Epistle, it is not onely said that Christ died for the elect, but because that Christ died for them; the Apostle doth thence inferre that no accusation can be laid against them : *Who shall lay any*

any thing to the charge of Gods elect? It is God that iustifieth: Who shall condemne? It is Christ that died, &c. Out of which place we thus argue: They for whom Christ died cannot be condemned, nor can any thing be laid to their charge: But the reprobates are condemned, and something is laid to their charge; therefore Christ died not for them; So it be vnderstood in that sence which I said at the beginning, *to wit*, that Christ by his death did not obtaine reconciliation and saluation for them.

XXIII. Those for whom Christ obtained reconciliation and remission of sinnes, for those he also prayed and made intercession: But he doth not make intercession nor pray for the world, but onely for the faithfull, as Christ himselfe saith, *Iohn 17. 9. I pray for them, I pray not for the world, but for them which thou hast giuen me.* It is no doubt but that by the world those that doe not beleue are to be vnderstood, and those that haue not receiued the grace of Christ, amongst whom also are *refractory persons*: For these, Christ saith, he doth not pray; Now all men are such by nature, being destitute, not onely of faith, but also of the power of beleeuing. But among these, God giueth some men to Christ, to whom also hee giueth faith in Christ: For these alone Christ doth professe that he maketh intercession to his father.

XXIV. Here the sectaries after their manner doe vse a sleight distinction: For they make a double intercession; one generall, whereby Christ doth make intercession for all, the other particular, whereby hee doth make intercession onely for the faithfull. By the first, reconciliation of sinnes is obtained; by the other, the

the applying of reconciliation and saluation : But this generall intercession is plainly needelesse; for in vaine is reconciliation asked, without the application of saluation. By that generall intercession, Christ eyther asked saluation for *Judas* and *Pilate*, or else hee did not aske : If he asked not, his intercession was to no purpose; If he asked, he suffered the repulse, and so in vaine he made intercession : But hee himselfe saith, *Iohn* 11.42. that he was alwaies heard by his father. But perhaps they will haue Christ to haue asked the application of saluation for all men, on a condition, *to wit*, if they will beleeu; and with this respect, that they should beleue : Truly if it be so, then Christ hath not made intercession for all. For that which is asked on a condition, take away the condition, and it is not asked. He that saith to God, *I pray to thee for all, so they beleue*, doth plainly declare that he doth not pray for them which doe not beleue : Wherefore Christ himselfe doth restraine his sending into the world, and therefore also his intercession, to the faithfull alone, *Iohn* 3.13. *God so loued the world, that he sent his onely begotten sonne, that whosoener beleueth in him should not perish, but haue euerlasting life.* There you see that not onely the fruit or application of the donation and giuing of the Sonne (that I may so speake) but also the donation it selfe doth belong onely to beleeuers.

XXV. But it is worth the labour to know what that particular intercession is, with which (as these sectaries doe confesse) Christ, *Iohn* 17. doth make intercession for the faithfull alone, and to know what it is that he asketh by it. *Father* (saith he) *keepe them*

them : And a little after, *I pray thee that thou wouldest keepe them from the euill.* If this intercession be peculiar to the faithfull, I doe not see what remaineth for the generall intercession : For without these things all intercession is vaine. And seeing in the Lords prayer these two things are asked ioyntly, and together, *to wit,* remission of sinnes, and freedome from euill, who would endure such a bold forgery, whereby the *Arminians* doe pull asunder these things, and will haue Christ to obtaine remission of sinnes for all, but not freedome from the euill ?

X X V I. And if Christ prayeth for all, he prayeth also for them whom hee knoweth doe sinne the sinne vnto death, for which Saint *John* doth not suffer vs to pray, *John. 5. 16.*

X X V I I. Yea, the *Arminians* here are not constant to themselves, when they say that Christ did intercede by a particular intercession for the faithfull, and for those whom the father gaue to the Sonne; for seeing they teach that the faithfull & godly men may fall from the faith & be condemned, it appeareth that they will haue Christ to intercede for many reprobates by a particular intercession, if many of the faithfull are reprobates.

XXVIII. *Arminius*, p 70. against *Perkins*, doth bring for this purpose many things, which I doe not know whether they will be allowed by his followers. First, he thinks that Christ doth sacrifice himself for many, for whom he doth not make intercession : because his sacrificing was before his intercessiō: For he wil haue the sacrificing of Christ; to pertaine to his meriting, & his intercession to pertain to the application of his merit.

These

things seeme to me to be repugnant, not onely to the truth, but euen to common sence : For whosoever doth prepare himselfe to be a *purging* sacrifice for another, doth necessarily pray that the sacrifice which he is to offer, may be pleasing and acceptable for him for whom he doth offer himselfe for a sacrifice. And whosoever doth offer a price of redemption, doth first intreate this price may be received, as that *Chryses* in *Homer* speaking thus :

Πάριθα δὲ μοι λύσασθαι φίλῳ, τὰ δέσποιναν Ἀλέχθε.

Ilia. a.

Release to me my loving daughter, and accept the gifts.

See in the first place his prayers, and then the offering of the price : Therefore intercession doth necessarily goe before the sacrifice. *Arminius* addes. *It is true indeede that Christ, in the daies of his flesh, offered up prayers and teares to God the father ; but those prayers were not made for the obtaining of those good things he merited for vs, (that is, for the obtaining of salvation) but for the assistance of the spirit, that he might stand in the combat.* An impious and wicked opinion; for by it, it is denied that Christ prayed for our salvation before he died ; when yet, *Iohn 17.* hee prayeth thus before his death ; *Keepe them in thy name.* And, *Father, I desire that those which thou hast giuen me, may be with me, that they may see the glory which thou hast giuen me.* *Arminius* himselfe is ashamed of so false a doctrine; for by a certaine doubtfull Epanorthosis, or *correction*, he doth seeme to condemne that which hee said ; for he addes. *But if he did then offer prayers for the obtaining of this application, they did depend on his sacrifice that was to be finished, as if it were finished.* That speech, *But if,* is the speech of one doubting, when yet it is a thing

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most certaine. But what is this against *Perkins*, who saith, that Christ doth not sacrifice himselfe for them for whom hee doth not pray? Surely these things which *Arminius* doth heape vp, are nothing to the purpose, nor doe they touch the matter: For although the prayers which Christ offered vp for our saluation before his death, are grounded on the merit of his death that was to come, yet that remaineth which *Perkins* saith, that Christ doth not sacrifice himselfe for them for whom hee doth not pray: For the death of Christ had not beene a sacrifice, vnlesse hee had prayed that it might be accepted of the father, for their life for whom he died: For griefe and torment is not of its owne nature a sacrifice, vnlesse there be also such a petition.

XXIX. I doe not deny, but that Christ in his death prayed for them that crucified him: But I denie that he prayed for all without exception, but for them alone who did it by ignorance; for he saith: *Father forgive them, for they know not what they doe*, *Luke 23. 34.* Whom a little after, as Saint *Luke* doth testifie, were conuerted to the faith. *Act. 2.* and *Chap. 3. 17.* Doth not Christ say this with an humane affection, and not as the redeemer? For, as he was man, he might wish well to those, whom as he was God, he knew were reprobates: Thus hee wept ouer the inhabitants of Ierusalem, the fall and reiection of which Citty, as he was God he had decreed.

XXX. And when the sectaries doe deny, that Christ on the crosse sustained the person of the elect, they doe openly impugn that speech of Christ, *Iohn 10. 11.* *I am that good shepheard, the good shepheard giueth his*

his life for his sheepe. And *Iohn* 15. 13. Greater love then this hath no man, that one should lay downe his life for his friends. And *Ephes.* 5. 25. Christ loved his Church and gave himselfe for it. Christ therefore died for his sheepe; for his friends; for his Church; and what are these but the faithfull and elect? Can *Pharaoh*, *Judas*, &c. in any respect, be called the sheepe of Christ? The *Arminians* answer, that they are called sheepe, not in respect of the present condition, but of that to come. A vaine thing: For the condition to come, was already present in the decree of God, in respect of which decree, they are called sheepe before their conuersion, *Iohn* 10. 16. For they are called sheepe, not onely because they were to gather themselves to the fould of Christ, but because God in his eternall counsell, decreed to give them faith, by which they might gather themselves to the fould of Christ: For if they had not beene given to Christ, vntill they had ioyned themselves to Christ by faith, they had giuen themselves to Christ, before God had giuen them to Christ.

XXXI. In the meane time it is to be obserued, with what fidelity these sectaries doe deale here: For they will haue God to haue chosen those that beleeue: Neither doe we deny it, so that by beleeuers, those be vnderstood, who are to beleeue by the gift of God, and those to whom God hath decreed to give faith: For we say that faith is considered as a thing to be performed, and not as a thing present and already performed; and when wee speake of Election, we say that beleeuers are called, not in respect of present condition, but of that to come. This thing al-

though it be agreeable to reason, and to the word of God, yet it is reiected by these sectaries, as absurd: And yet the same men a little after doe vse the same thing, and yeeld to our part: For they will haue that speech, *I giue my life for my sheepe*, to be taken in respect, not of the present condition, but of the future; and that they are called sheepe, because they shall gather themselues to the fould of Christ. There is no cause therefore why they should so much be moued, when we say, *that beleeuers are elected*, not in respect of the present or past, but of the future condition, and by the beholding of that faith, by which, by the gift of God, they are to come to saluation. That which pleaseth them, when themselves say it, ought not to displease them when it is vsed by vs: Especially seeing the Scripture doth neuer expressly say, *that beleeuers are elected*; but doth cleerely pronounce that Christ died for his sheepe, and for the Church.

XXXII. For these causes the holy Scriptures, which doth sometimes say that Christ died for all, in that sence which I haue said, doth oftentimes shorten and restraîne that generall speech, saying, *that the blood of Christ was shed for many*, *Matth. 26. 28.* And *that the sonne of man came, that he might giue his life, a redemption for many.* And, *that he was offered once for the sinnes of many.* *Heb. 9. 28.*

XXXIII. And if you would fetch the matter from the beginning, and from the couenant which God made with Adam, you shall finde that this couenant doth belong onely to them alone, whose heele the Serpent bruisseth, and whom hee hurteth with a light wound,

wound, and therefore onely to the faithfull, and the elect; for the rest, the serpent infecteth with his poison, killeth them with his biting, and taketh them away with a deadly wound.

XXXIV. And if Christ by his death obtained reconciliation for *Cain, Pharaoh, Judas, &c.* It must needs be, that Christ redeemed them: But he hath not redeemed them, because they alway doe and shall remaine captiue: Nor is it credible that Christ would pay the price of redemption for them, whom he knew were neuer to be freed; or that Sathan could take away those soules, redeemed by Christ with so great a price.

XXXV. Saint Paul, 2 Cor. 5. 20. saith, *That God was in Christ, reconciling the world unto himselfe.* If by the world, are vnderstood all and seuerall men without exception; it must be beleueed, that not onely reconciliation was obtained for all and seuerall men, but also that they are reconciled in act; and that *Judas* and *Pharaoh* were sometimes among the friends of God: which thing, *Arminius* himselfe doth not dare to say.

XXXVI. Finally, if Christ hath obtained reconciliation for all men, euen for them who are without the couenant, then no man shall be borne without the couenant of Christ, and that will be false which Saint Paul saith, *Ephes. 2. 3.* where speaking of the condition in which we are borne, he saith, that by nature we are the children of wrath, that is, borne subiect to the curse: For how can any one be borne subiect to the curse, if reconciliation is obtained with God, for all men, without exception.

CHAP. XXIX.

The objections of the Arminians are dissolued, by which they endeavour to maintaine and confirme the obtaining of saluation for all men.



HE *Arminians* make many objections against these things, but preuaile nothing. First, *they flourish* with places of Scripture, and then they handle the matter with other reasons.

I. They bring that place of Saint *Iohn*, *Chaper 3. Verse 16.* Where God is said to haue so loued the world, that he gaue his Sonne : which place wee haue already taught, doth hurt *Arminius* ; and that the sending of the same, is in the following words, restrained to the beleeuers alone. Whence it is manifest, that Christ was not sent, but to saue them who were to beleeue. I might say that the world is here taken for the faithfull alone ; as, *Iohn 6. 33.* and *1 Tim. 3. 16.* and *Heb. 2. 5.* But although we grant, that by the world all mankind are contained in the whole, yet it will not thence follow, that Christ purchased saluation for all, and particular men : for the obtaining of the saluation of some men, doth abundantly testifie, that mankind is loued by God.

II. And it is worth the labour to know what meaning the *Arminians* apply to Christ, and what according to the *Arminians* is the sense of these words of Christ. *God so loued the world, that he gaue his onely begotten Sonne, that whosoever beleeueth in him, should not perishe, but haue euermlasting life.* According to the doctrine

doctrine of *Arminius*, this must be the sense of these words; God so loved all mankind, with a love where-with he hath not willed their salvation, that he decreed to send his sonne, before he thought of saving man, to purchase for himselfe the power of saving man, and afterward he decreed to give every man power of beleeuing, if he himselfe would, that so he might haue eternall life. A monster of Doctrine, and a new Gospell.

III. They assault vs also with the words of Saint *John*, 1 *Epist.* 2. *Chap.* 2. v. where Christ is said to be the propitiation for the sinnes of the whole world. And out of the first Chapter of Saint *John*; where hee is called the Lambe, taking away the sins of the world. But by these, they effect nothing; for this is said, because in the whole world no mans sinnes are remitted, but by Christ. In the same sense that 1 *Cor.* 15. 22. Saint *Paul* saith, *In Christ all men are made aliu*; because no man is made aliu, but by him. So hee that should say, that *Hypocrates* taught all *Gracia* and *Italy* the art of Physicke, did not say that all and seuerall men of *Gracia* and *Italy* learned Physicke of him, but that no man learned Physicke but from him. For it is manifest, that Christ hath not taken away the sinnes of all and seuerall men, because very many remaine in sinne, and are condemned for their sinnes.

IV. They doe colourably boast of that place, 1 *Tim.* 2. 4. God would haue all men to be saved, and come to the knowledge of the truth. And, *Verse* 6. Christ gaue himselfe a rancome for all. Also that to *Titus*, *Chap.* 2. The grace of God, that bringeth salvation vnto all men, hath appeared: But that here, by all, are vnderstood any; and men, of whatsoeuer state and condition, the very con-

text and coherence of the place doth prove. In that place to *Timothy*, the Apostle would haue Kings to be prayed for; in that place to *Titus*, hee commandeth seruants to be faithfull, and not to purloine. Of this exhortation, this is the *cause and reason*; because the promise of saluation did belong to Kings, although at that time they were strangers from Christ; and to seruants, although they were of an abieft and base state; neither is any condition of men excluded from saluation. Saint *Austin* doth thus take this place of the first to *Timothy*, *Euchirid. ad Laurent. Cap. 103.* And *Thomas* in his commentary vpon this Epistle. And this thing is confirmed by the very words of the Apostle; for he saith, *God would haue all men be saued, and come to the knowledge of the truth*: Now it is manifest by experience, that God doth not giue, yea, nor doth not offer to all and particular men the knowledge of the truth.

V. It is frequent in the Scripture, to take the word *all*, for the word *any*, as *Luke 12. 42. Ye tithe Mint and Rue, & omne olius, and all manner of hearbs.* And *Mat. 9. 35. Christ healed, omnem morbum, euery disease, for euery kinde of disease.* You haue the like example, *Colos. 1. 28.* In this sence, *Heb. 2.* Christ is said to haue dyed for all.

VI. Furthermore, there is no doubt, but that the Apostle commandeth vs to pray, not onely for Kings in generall, but also for all seuerall Kings. For we, to whom the secrets of Election are vnknowne, ought to hope well of euery one: But he that commandeth vs to pray for *Nero*, doth not therefore determine that God will saue *Nero*, but onely forbiddeth vs to despaire of him.

VII. The

VII. The sense therefore of these words, *God would haue all men to be saued*; is this: *God doth inuite men of all sorts to saluation, and doth exclude no condition of men from saluation.* For if God should absolutely will, or should seriously desire all and particular men to be saued, there would not be wanting means to him, whereby he might effect what hee would, and be made partaker of his desire, his iustice yet remaining intire, and mans liberty being not touched, nor infringed.

VIII. That place maketh no more to the purpose, which they bring out of *Rom. 14.15. Destroy not him with thy meate, for whom Christ dyed*: For to destroy there, is not to condemne, but to scandalize and to offend the conscience of any; by which deede, as much as is in vs, we would lead him to destruction: For to destroy any one absolutely, is not in our power. So with the Apostle, *2 Cor. 10.8. to destroy*, is the same thing, as to offend with scandall, and to slacken him that is doing the workes of piety.

IX. In the second Epistle of *Peter, Chap. 2. Vers. 1.* Christ is said to haue redeemed the false Prophets, who denyed him: but there it is not spoken of redemption from eternall death, but of the freedome from ignorance and error, and the darkenesse of that age, by the light of the Gospell, which those false Prophets did corrupt; by the mingling of false doctrine: For to take redemption for any kinde of freedome, is vsuall in the Scripture; insomuch, that resurrection is called the redemption of our bodies, *Rom. 8.22. Ephes. 4.30.*

X. In the same Epistle, *Chap. 3. ver. 9. Peter saith,*
God

God is not willing that any should perish: to wit, because he is not the cause of the perishing of any one; and because he admitteth all who are converted, neither doth he reiect any one: But he is not bound to restore to all, those powers which were lost by mans fault, nor to giue faith to all, seeing man by his owne fault brought vpon himselfe the inability of beleeuing, as wee haue proued at large in the eleauenth Chapter.

XI. *Ezechiel 18.23.* God saith these words; *I am not delighted with the death of a sinner, but that he should be converted, and liue.* These words say nothing else, then that God will not the death of that sinner who is converted: But if he be not converted, *Arminius* himselfe will not deny, but that God doth will his death; as the Iudge doth will the punishment of him that is guilty. God is not delighted with the death of a sinner, as hee is a man, but yet no man can deny, but that God loueth the execution of his iustice.

XII. Indeele in the *1 Tim. 4. 10.* God is called *carer, the sauour of all men.* But the Apostle there speaketh of the preservation in this present life, and of the prouidence of God, which is extended to the preservation of all men: which care, *Dauid, Psal. 36.* doth extend euen to the beasts, for there God is called the preseruer of men and beasts. The precedent words of the Apostle doth declare this: *We hope in the liuing God;* for he speaketh of God, as he doth giue life to things created by him. Alike place you haue, *Act. 17. 25.*

XIII. *Arminius, pag. 220.* against *Perkins*, doth bring the promise made to *Adam*, concerning the seede

seede of the Woman, which saith hee, doth belong to all particular men. I answered, that by this promise it is onely promised that Sathan shall be overcome, by the seede of the Woman; but that it belongeth to all and particular men, it is no where said. The doctrine of the Gospell preached to *Adam*, doth not so pertaine to all his posteritie, as the precepts of the naturall law; because the obedience of the law is a naturall debt; but the doctrine of the Gospell is a supernaturall remedy. Thence it is that the sinne of *Adam* against the law of God, is imputed to all his posteritie; but his faith, by which he beleueed the Gospell, is not imputed to his posteritie. Nor if *Adam*, by his incredulitie, had refused the promise of the seede of the woman, had therefore his posteritie fell from the hope of salvation: Nay, what that this promise of the seede of the Woman, to breake the Serpents head, is manifestly restrained to the faithfull alone? For Sathan doth bruise the heele of the children of God alone, seeing he killeth the rest with a deadly wound.

XIV. The *Arminians* being driven from the holy Scripture, flie to their reasons: and as they vse the Scripture without reason, so they vrge reasons without Scripture. They charge vpon vs this syllogisme, as it were with a great dart, when yet it is but a slender twig.

Whatsoever all men are bound to beleue, is true.

But all men are bound to beleue that Christ dyed for them: Therefore that is true.

The minor part of this Syllogisme is false, and doth beare many exceptions For they to whom Christ hath not bene preached, and who haue heard nothing of the

the death of Christ, are not bound to beleue that Christ dyed for them, which yet are the greatest part of the world: Neither are they, to whom Christ is preached, bound to beleue absolutely and without condition that Christ died for them, but on this condition, if they be conuerted: For if they shall perseuere in impenitency, they are bound to beleue that the death of Christ doth nothing pertaine to them.

XV. *Arminius, pag. 77. against Perkins, and his sectaries, doe repeate and heape vp these things, euen to tediousnesse. If there be any, for whose sinnes God would not haue satisfaction to be made to himselfe by the death of Christ, then in no right can faith be required of them, nor can Christ be made their iudge. neither can the reprobate be blamed for refusing the grace of redemption, because it did not pertaine to him.* I answere, all these things are grounded on this false supposition, that faith is required of all men: for wee haue already taught, that it is not required of them who neuer had any meanes to know Christ; as also that they to whom Christ is preached, are not bound absolutely and without condition, to beleue that they are redeemed by the death of Christ, but on this condition, that they be conuerted. They to whom the Gospell hath not bene preached, shall not be condemned for the reiection of the Gospell, but for the breach of the Law: of which iudgement, Christ by his father is appointed to be the iudge; who doth leaue vnder the Law, those whom he doth not saue by the Gospell. But they who by their incredulity, haue refused the grace offered them by the Gospell, are iustly condemned

ned for refusing that grace, not because they haue reiected that which pertaineth to vnbeleeuers and impenitent persons, but because hauing despised the condition, they haue neglected that which was offered to them vnder the condition of beleeuing; which condition, although they cannot fulfill by their naturall powers, yet it is their debt, for man himselfe, by his owne fault, brought vpon himselfe the disability of beleeuing, which disability God is not bound to cure in all: Of which thing it is largely spoken, *Chap. 11.* But (say they) Reprobates cannot be blamed for despising that grace which doth not belong vnto them. But they are quite out of the way: For reprobates cannot be accused for despising grace, if they did despise it, because they knew it did not belong vnto them: But they therefore reiect it, because they loue not Christ, and they are led to the contempt of it by their owne will: For Reprobates doe not therefore beleue, because saluation doth not belong vnto them; but rather, saluation doth not belong vnto them, because they doe not beleue, and they draw destruction to themselves, by their owne incredulity and impenitency. It is true indeede, that reprobation is the cause why God will not giue faith and repentance to this or that man: But it is not the cause which doth put in and breede impenitency, and incredulity in man: Wherefore that speech of Christ, *John. 10. 16.* *Tee beleue not because ye are not of my sheepe,* is so to be taken as if hee had said, *Therefore God doth not giue you faith, which is peculiar to the elect, because ye are not elected.*

XVI. This is the obiection of *Greninchonius*, P. 19.

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If election be before the obtaining of saluation, then God first decreed of the communicating of saluation, before he decreed of the obtaining of it. But I am so far from thinking this to be absurd, that I beleue it is plainly necessary : For it is alwaies first thought of the end, before of the meanes to the end. The saluation of man was the end God propounded to himselfe ; that this was the end is hence manifest, because this is last in execution : Therefore God first thought of giuing saluation, before he thought of the obtaining of saluation by Christ, because this is the meanes by which he doth leade vs to saluation.

XVII. The same man, *Page 87.* doth thus dispute : *They to whom this price (being fit to saue them) is offered, if they themselves will embrace it, for them also it is payed by the purpose of God : But it is offered to Reprobates on this condition, if they will embrace it ; therefore it is payed also for them by the purpose of God.* I answer, that the minor part is not vniuersally true; for this price is not offered for all the Reprobates ; and the maior part doth offend against the rules of precognition or supposition, which will haue the subiect of euery Axiome or sentence, to be, or to haue being. For examples sake; this sentence, *Whosoever fulfilleth the law is saved,* is not false : But the faithhood of it is in the presupposition, whereby it is presupposed, *That some men fulfill the Law.* The Maior of this Syllogisme hath the same fault : For the subiect of it, is imaginary and not existent : For the subiect is this, *They to whom this price is offered to embrace it if they will;* I deny that there are such men to be found : For this price is not offered to the Reprobates, if they will embrace

embrace it, seeing it is most certaine that they will not, and that they cannot will; of which disability man himselfe is the cause: Neither is this price offered to the Elect if they will, but God in offering that price, doth worke in them that they should will.

XVIII. And when they speake of the sufficiency of the death of Christ, as they extoll the efficacy of it, so they say that it is sufficient, not onely for men, but also for the diuells. Which if it be true, it must needes be, that God doth take away and cut off something from the price of the death of his Sonne; and doth shorten the *efficacy* of it. But although I know that the price and dignity of the death of Christ, doth not depend on his humane nature, but on the infinite excellency of his diuine nature, yet I denie that his death is fit for the redemption of diuels, because the iustice of God requireth, that man who sinned, should beare the punishment, and it was needfull that the mediator betweene God and man *should haue reference* to both, in the communion of his nature: Therefore to saue man, *he tooke not the Angels, but the seede of Abraham, Heb. 2.* And if the death of a man is fit to satisfie for the sinnes of Angels, then the torments of an Angell, if Christ had taken the nature of Angells, had beene fit to satisfie for the sinnes of man. Finally, when it is spoken of the fitnesse, is not to be disputed of the sufficiency: For otherwise, it might also be disputed whether the death of Christ be sufficient to saue Horses or Beetles, and to giue them immortality; which surely is not without impietic.

XIX. These

XI X. These in a manner are the arguments wherwith these innouators do defend themselues: But they doe exagitate and wrong our opinion, after their owne manner, which is euill; for they change it before they impugne it: By this meanes they doe not refute our opinion, but their owne forgeries. For examples sake, Christ, *Iohn 3. 17.* speaketh thus: *God sent not his sonne into the world, to condemne the world, but that the world through him might be saued.* *Grenichouius, Page 21.* doth saigne that wee thus interpret this place: *God sent his Sonne into the Elect;* When notwithstanding there, by the world, is manifestly vnderstood this region of the earth, and his habitation among men. He, wantonly sporting with an vnconstant licentiousnesse, doth attribute many such things to vs. This one example which I will adde shall be instead of many, *Page 76.* hee doth bring vs in thus speaking: *Ye Reprobates, why doe you cease; Having gotten so fit a price of redemption, that if ye will beleue, or eate through a Rock, ye may goe right from hence into the kingdome of Heauen?* And a little after, *Hee hath also vouchsafed you, to wit, the Reprobates, his calling, although ye are appointed to eternall punishments, for no desert of yours, that being more blinded and stupified, ye might procure to your selues a greater iudgement. Behold the mans pastime, and his Theologicall spleene.* I doe not doubt but his heart leapt for ioy when hee writ these things, as a thing brauely carried: But the good man doth trifle, and fight with his owne shadow, for these things doe quite differ from our opinion. For we doe not command the Reprobates, *that is,* they that perseuere in impenitency & vnbeleefe, to beleue

a lie, or while they perseuere in impenitency, to flatter themselves with a vaine hope, vnder the pretence of faith in Christ : Nor doe we say that they are appointed to eternall punishments for no desert of theirs, seeing they haue procured this destruction to themselves by their owne sinnes : Nor doe we teach that any one is onely therefore called by God, that he might procure to himselfe greater iudgement, although oftentimes, men by their calling are made inexcusable, because by the knowledge of their dutie, the fault of the neglect of their duty is made greater, and it is a greater fault, not to doe what you know. then not to know what you should doe. The scope and intent of God calling to the Reprobates, is to require of them that which they owe; to the elect is, to giue the efficacy of their calling, that they might be saued; to them both, that hee might make knowne what is acceptable to him, and what obedience is pleasing to him.

XX. But *Greunichonius* shall not goe scot-free, it seemeth good to lay these things vpon him, and to present to your view the prodigious doctrine of the *Arminians*, the curtaine being, as it were, drawne aside, and that without any false accusation : For putting on the person of an *Arminian*, I may thus speake
“to the Reprobates. Be of a good courage ye Re-
“probates, for although ye are reprobates, yet ye may
“be saued. It is true indeede that no reprobates are
“saued; but yet there is none of them who may not
“be saued. For Christ hath obtained for you saluati-
“on, but not the application of saluation : He hath
“obtained good things for you, but hee hath not ob-
S tained

“tained for you, that you should euer possesse those
“good things in act : For he hath obtained that re-
“conciliation, which in the very moment wherein he
“procured it, he certainly knew would not profit
“you. Hee hath obtained for you the remission of
“those sinnes which he certainly knew were not to
“be remitted : For this reconciliation is not applied
“but on a condition which hee knew was not to be
“fulfilled. And that ye may know how well Christ
“wilheth you, I tell you that hee doth intercede for
“you with a generall intercession, but not with a par-
“ticular, without which no man is saued. For by the
“death of Christ, reconciliation is obtained for you,
“but not the communication of the reconciliation :
“Neither is the application of the obtained reconci-
“liation procured for you; but God by it hath got-
“ten to himselfe liberty and faculty to saue you : By
“which death, Christ is made a redeemer, without a-
“ny certaine purpose of God who were to be redee-
“med, and is made the head of the Church, without
“any members that are certaine. God indeede sen-
“ding his Sonne into the world, was moued with
“some inclination and affection towards men; but
“without any certaine will of sauing men : For the
“decree of sending his Sonne, went in order before
“the decree of sauing. By which decree, all men are
“elected, although many from eternity were repro-
“bated. God indeede did desire to saue all and that
“seriously, but he is disappointed of his end by you,
“neither hath hee attained to what hee did desire,
“which doth very much grieue him. Know also this,
“O reprobates, that Christ procured and purchased
saluation

“saluation for you all, but he is not willing it should
“be knowne but to some few, when yet without this
“knowledge no man can be saued. Also although he
“hath obtained reconciliation for you, yet hee hath
“not obtained faith for you, without which there is
“no saluation: Wherefore God calleth you to sal-
“uation, but not after a congruent and agreeable
“manner, whereby they that are called doe not fol-
“low. And yet be not out of heart, God giueth to
“you all the power of beleeuing, that you may be-
“leue in act, if ye wil, for it is in the powr of your own
“free-will to vse grace, or not to vse it, that ye may
“be saued, although certainly you are to be damned.
Kindely spoken; yea, rather wickedly spoken, and to
the scorne of God and men: For who doth not trem-
ble at the shape of so prodigious a doctrine? Who
doth not grieue at the case of the Christian Church,
to the deforming of which, and to the turning of it
into a monster, *no slow wits* haue conuerted all their
subtlety? When therefore *Greninchonius*, Page 70. be-
ing touched with pittie towards vs, doth professe that
he is ready to helpe our infirmity and ignorance, it is
a doubt whether he be worthier of laughter, or of
pitty.

CHAP. XXIX.

*That it was long agoe disputed whether Christ died for all,
but in a farre diuerse sence.*

Saint *Austin* being dead, his wrightings of Pre-
destination, of Grace, and of Free-will were di-
uersly received by diuers men. This disease especially


possessed *Aquitania*. Amongst these contentions issued out the heresie of those that were called *Predestinati*, whereof *Sigebert* in his Chronicle to the yeere 415. doth make mention. These taught, that the indeauour of good workes did nothing profit a reprobate man; and againe, that wicked deedes did nothing hurt the man that was elected, although hee gaue himselfe ouer to lust, gluttony, and rapine. *Lucidus*, a certaine priest of *Aquitania*, was infected with this error, to whom there is extant an Epistle of *Fausstus*, an *Aquitane*, Bishop of *Rhegiū*, whereunto are subscribed the names of eleuen Bishops of the Arelaten counsell: In this Epistle an Anathema is laid vpon them, who say that Christ died not for all; also on them who say that God would not haue all men to be saued: Which that it was truely spoken by *Fausstus*, and according to the Catholike faith, the Arelaten Synode hath rightly iudged: For the Synode beleued that this was spoken by *Fausstus*, against *Pelagius*, who seeing hee denied originall sinne, and thought that a man might perfectly fulfill the law by his owne free-will, it is no maruaile if hee said that Christ died not for all; for why should Christ die for them that were not sinners? Or what neede is there of Physicke where there is no disease? Or what neede of the Gospell to him who hath fulfilled the law? But *Fausstus* a crafty and subtle man, imposed it vpon the Arelaten Synode, with ambiguous and deceitfull words, wherewith that Epistle was cloathed, which hee offered to the Synode. For afterward he explained his meaning in the booke which hee writ, *De gratia qua saluamur*, where hee doth more incline to
Pelagius,

Pelagius, which booke *Gennadius*, and *Sydomius Apollinarius* doe so mention, that they seeme to thinke honorably of it: But at the same time, *Casarius* Bishop of *Arles*, and *Anitus* Bishop of *Vienna*, writ against this Booke, as *Ado* doth testifie in his Chronicle, to whom *Fulgentius* Bishop of *Russe* in *Africa* ioyned himselfe: Whereby we may see that the authority of *Fausstus* is not so great, that it ought to be of any estimation here: Neither was this question euer handled in that sence that now it is; for there was neuer question made (as farre as I know) before this age, whether Christ by his death purchased saluation for all and seuerall men, or whether by his death he obtained reconciliation as well for *Pharaob* as for *Peter*.

Gennad. lib. de
Scriptor. Eccles.
cap. 85.
Sydon. Apol.
lib. 9. Epist. 9.

CHAP. XXXI.

Whether God loue all men equally, and doth alike desire the saluation of all.

I.  He question whereby it is demanded whether God doth equally loue all men, and so desire their saluation, is an addition to the former question, and doth depend on it: For if remission of sinnes and saluation are not purchased for all men by the death of Christ, it is plaine that all men are not equally loued by God: wherefore these innovators doe defend themselves in either question, by the same places of Scripture. These are the words of *Arnoldus*, pag. 379. *God, in a generall will and affection, doth equally desire the saluation of all men. Greuinchonius*, pag. 335. doth consent to this: *The will of God, and*

his

his affection of saving men, is equall towards all. For in that series and order of the foure decrees, in which they comprehend the whole doctrine of Predestination, this is the third; that God decreed to administer to all men sufficient meanes to faith and repentance.

But I suppose that these things are affirmed by them, not because they belecue, and seriously thinke so, but that they might maintaine their other opinions, which cannot stand, if this opinion fall: for they doe openly repugne the Scripture, experience, yea, and themselves.

II. Which before we demonstrate, the reader is to be admonished, that loue in God is not an affection, nor passion, nor inclination of the minde, nor any desire; for God is not touched by these passions, as being impassible, and not subiect to affections: But as God is said then to be angry or to hate, when he will punish or destroy; so loue in God is a certaine and sure will of doing good to the creature. Whence it commeth to passe, that hee may rightly be said to be loved by God, to whom hee hath given or hath decreed to giue more and better good things.

III. This difference is manifestly seene, not onely betweene the good and the euill, but also betweene good men themselves, to some one of whom God hath given more vnderstanding, and doth measure out his spirit in a larger & greater measure; but to another more sparingly, and as it were with a striked measure: to one he giueth two talents, to another five, according to his owne good pleasure: Not onely giuing many things to the best men, but also making them

them better, while hee giueth them many things.

IV. And here I cannot but meruaile, with what face *Greuninchonius*, pag. 335. dares to say, that God gaue five talents to one, in the hope of receiuing more gaine from him then the other; as if hope, or feare, or gaine, could happen to God: or as if he, who so carefully encreased his estate by the five talents put out to vsury, had not from God the will and power of imploying them so happily. God is vnaptly said to hope for that which himselfe is to worke. These subtile men are wont to say, when they are vrged, that these things are spoken by an *Anthropopathy* to mans capacity; but in the meane while, they abuse these improper words, to bring in their owne speculations, and to build vp their owne opinions. In preaching and speaking to the people, this impropriety of speech is to be borne with, but not in disputing, and when the importance of truth is to be considered and weighed.

V. Concerning this inequality of the gifts of God, I would haue the *Arminians* shew me, why God hath giuen more gifts to *Paul*, then to *Marke* or *Cleophas*, that were otherwise holy and good men: Was it because Saint *Paul* before his conuersion, was more inclined to the faith of Christ, and better affected then they? Or because *Paul* vsed that common and generall grace, which happeneth euen to the reprobates, better then *Marke*? These are trifles; for there was then none more deadly enemy to the name of Christ, then *Paul*. What then was the cause? why, because it so seemed good to God, who doth with his owne what he will; and who in distributing the gifts of the holy Ghost doth not follow an Arithmetically or Geo-

mettricall proportion; for he doth giue vnequall good things to them that are equally euill, according to his owne pleasure, as being a debtor to no man, nor subiect to any Law.

V I. But the difference and inequality of the loue of God, will more clearely appeare, if those whom God doth call by his word, and to whom he doth giue the spirit of adoption, and faith, and by them saluation, be compared with other men: *Many* (saith Christ, *Mat. 22. 14.*) *are called, few chosen.* Behold here three sorts of men: some that are not called; some that are called, and not elected; some that are called and elected: all which, that they are confusedly and equally loued, and that God doth alike desire their saluation, cannot be said or thought.

V II. Christ, *Iohn 6. 44.* saith: *No man can come to me, vlesse my father which sent me, draw him.* Where that it is spoken of the drawing to faith, and by faith to saluation, no man doth doubt. Seeing therefore by these words it is manifest, that all are not so drawne; it is certaine that they are most loued, who are so drawne. Faith is the gift of God, but all men haue not faith, and it is giuen but to few; therefore these are more loued: So the spirit of Adoption is a prerogatiue of the sonnes of God, therefore also these are more loued.

V III. Doth not God visite some people from on high, and doth vouchsafe them the preaching of his word, others being neglected? as Saint *Paul* teacheth, *Acts 14. 16.* saying, *God in times past suffered the Gentiles to walke in their owne wayes.* At this time also there are very many nations drowned in deepe darkness,

nesse, to whom, not so much as the report or name of Christ hath come.

I X. Were the *Corinthians* and *Philippians*, who lived before the time of the Apostles, so much loved by God, as their posteritie was, who by the preaching of Saint *Paul*, were converted to the faith? Can it be said, that God did alike with the saluation of them, as of these?

X. What should I speake of the men of *Tyre* and *Sidon*, whose saluation, if Christ had wished, as well as he did the saluation of the *Jewes*; it were a maruaile why he would not make knowne the Gospell to them, especially seeing he giueth them this testimony, that they were more prone to repentance, then the men of *Capernaum*?

XI. *Acts 16.6.7.* *Paul* endeavouring to preach the Gospell in *Asia* and *Bythinia*, the spirit of God forbiddeth him, and commandeth him to passe ouer into *Macedonia*: Certainly it appeareth, that God did not equally will the saluation of the *Bythinians*, and the *Macedonians*, seeing he would haue the Gospell rather to be preached to these, then to them; and presented the necessary meanes of saluation to these, when he denied it to them. I confesse indeede, that after some yeares the Gospell came into *Bythinia*, but in the meane time, many dyed in *Bythinia*, who had not the meanes of comming to the knowledg of Christ: whose saluation that God did equally desire, as hee did the saluation of the *Macedonians*, to whom he commanded *Paul* to hasten, there is no man will beleue, but he that doth willingly harden his minde to resist the truth: No otherwise, then if I should say that the
Phyſition:

Physition doth equally desire the recovery of two that are sicke of the same disease, and yet doth provide phylicke for the one, and will not provide for the other.

XII. When Christ saith, *Iohn 10. 16.* that he hath other sheepe which he hath not yet gathered: did he loue those sheepe which were not yet gathered, but were to be gathered in his time, no more then other men, whom he hath not onely not drawne by his word, but not so much as vouchsafed to call? Surely if God did equally will the saluation of all and singular men, he would equally supply to all men the meanes of saluation: and he would not giue to many people onely a shadowed light, and such meanes, by which being alone, the *Arminians* themselves haue not yet dared to affirme that any man hath come to saluation.

XIII. Notable is that of Christ, *Mat. 11. 25.* where he giueth thanks to his father, that he hath hidden the doctrine of saluation from the wise, and had reuealed it to babes. But why? did he as much loue them from whom he had hid the doctrine of saluation? *Arnold. pag 413 & 414.* doth deprauē and corrupt the words of Christ: For he will haue Christ to giue thanks, because his father had reuealed to babes those things which were hidden from men of vnderstanding: But Christ doth not onely say, that these things were hidden from the wise, but doth expressely say, that God hid these things from them.

XIV. That place of Saint *Paul, Rom. 9.* doth trouble the Sectaries, where it is said, that God loued *Iacob*, and hated *Esau*, before they had done good, or euill.

euill. We haue therefore God himselfe professing that he doth not equally loue men that are equall by nature, and whereof neither is better then the other; and that not because any one hath done any good, or shall doe any good, but of his mere good pleasure, whereby he hath mercy on whom hee will: For although *Malachie* saith, that the dominion of *Jacob* ouer his brother was an effect of this loue, and hatred; yet the Apostle conscious and priue of the minde and meaning of God, will haue this to be an example, or a type of Election, according to his purpose, and doth extend the words of God to the worke of our saluation. Wee neede not be diligent in so cleere a matter.

X V. The *Arminians* doe couer themselues against this shouer of Arguments, with that their distinction of the antecedent and consequent will of God. They say that God doth loue some men more then other by his consequent will, *that is*, by that will which is after the faith and repentance of man: For God doth loue them most, whom he fore-seeth will beleue, and by their owne free-will, are to vse grace well. But by his primary and antecedent will, God doth alike loue all men, and doth equally desire the saluation of all; and therefore he doth giue to all men sufficient grace for faith, and so for saluation. And the cause why the Gospell is not preached to all, they say, is not the will of God, but either the negligence of Christians, or the indignity and vnworthinesse of the people, or else the sinnes of their ancestors, who haue reiected grace, being offered.

X VI. Certainly this is a deadly speech, and is directly

directly contrary, not onely to the Scripture, but also to it selfe. For while they bring reasons, why God doth not offer his Gospell to all, vnawares they yeeld to our party; for they lay downe the causes, why God doth not equally loue all: But the question is not, why God loueth some men more then others, but whether God doth loue all men equally; therefore they entangle themselves. And how absurd that distinction is of the will of God into antecedent and consequent, how contumelious against God, in that sense in which it is taken by the sectaries, wee haue taught at large, *Chap. 5.*

XVII. Moreouer, they teach, that God is often disappointed of his antecedent will, and that the loue of God to vs is then mutable, if he loue vs with his consequent will, *that is*, by his will which is after our loue and faith, and our owne will. *It is a wicked thing to desire*, that the immutability of the loue of God towards vs, should be after our loue, and should depend on our will; for the loue of God cannot be certaine, if it be grounded on the loue wherewith we first loue him. That therefore the loue of God to vs might be certaine and immutable, it must needes goe before our loue, as Saint *Iohn* teacheth, *1. Epist. 4. 19. Ye loue him, because he loued you first.*

XVIII. And if God by his consequent will loued one man more then another, because hee foresaw hee would belecue, and vse grace well; then God shall not seporate man, but man seporate himselfe; contrary to that of Saint *Paul. 1 Cor. 4. 7. Who seperateth thee, &c.* And this man shall be loued more by God then another, because he loued God more.

XIX. Then

XIX. Then also that speech of the Apostle will faile, *Rom. 9. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*; if the will of man doth goe before the will of God, whereby hee will certainly and immutably haue mercy vpon vs. For the *Arminians* teach, that the antecedent will of God may be resisted, but his consequent will cannot. It must needes be therefore, that they say that the Apostle speaketh of the consequent will, and of that loue whereby God loueth vs by his consequent will, seeing that the Apostle doth there adde, *Who hath resisted his will*? And truely here the good men are held, intangled with a knot, from which they will neuer vnloose themselves. For if they say that the Apostle in this place doth speake of the antecedent will of God, which may be resisted, then they fall foule vpon that which is there said, *Who hath resisted his will*? But if they will haue it to be spoken of the consequent will of God (which is grounded on the will of man, and the right vsing of grace, and is after our will) they are refuted by that other speech of the Apostle, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*. But Saint *Paul*, doth directly teach here, that the will of man, and the fore-seeing of the right vse of grace and of faith (which the will of hauing mercy should follow) is excluded by this will of God which cannot be resisted.

XX. Let the *Arminians* tell me why God loued *Jacob* and hated *Esa* before they had done eyther good oreuill: Surely he was not preferred before him by the Consequent will of God, and which was after the faith or workes of *Jacob*; seeing that Saint *Paul* doth

doth directly remoue from the election according to the purpose of God, the consideration of all good which they eyther had done or were to do, for the Apostle should speak *improperly* if he should exclude only the consideration of the good done before his birth, and not the consideration of the good which *Jacob* was afterward to doe, seeing no man was ignorant that *Jacob* could not doe any good before his birth: Yea, if he could haue done, yet the fore-seeing of the good to be done after his birth, would no lesse derogate from the election of free grace, then the fore-seeing of the good which should goe before his birth. And if God electing had had respect to the good which *Jacob* was to doe, Saint *Paul* would not haue appeased him that pleadeth with God, and doth scrupulously enquire; seeing that the reason had beene ready, *to wit*, that the one was preferred before the other, because God fore-saw the faith and workes of the one. Finally that speech, *It is not of him that willeth, nor of him that runneth*, doth exclude all indeauour and helpe of man from the causes of election, and of the goodwill of God, by which he vnchangeably hath mercy vpon man.

XXI. But those examples and testimonies which we haue brought out of the Scripture, doe no lesse establish the inequality of the loue of God, by his antecedent will, then by his consequent will. For when Christ saith, *Iohn 6. No man can come to me, vnlesse my father draw him*, hee speaketh of the calling which goeth before faith, and which is peculiar but to some men. The same is to be iudged of the other examples. For what? Did God, preaching to the
Iewes,

Iewes, and not to the men of *Tire*, lesse loue the Tyrians then the Iewes, by his consequent will, *that is*, because he saw that the Tyrians were worse affected, and that they were lesse disposed to beleue, then the Iewes? No sure, for Christ doth contrarily testifie that the Tyrians were more prone to repentance then the Iewes.

XXII. Had the *Corinthians* or *Romanes* that liued in the age of the Apostles, more inclination to faith then their ancestors that liued an hundred yeers before? Did God not vouchsafe the doctrine of saluation to the *Corinthians* and *Ephesians*, who liued a little before the birth of Christ, because their ancestors had refused it? But if this were the cause, why then did he enlighten with his sauing doctrine their children, which proceeded from the same ancestors? Surely because it so seemed good to God, who for his owne goodnesse doth bestow more benefits vpon them whom hee loueth most, although they are neuer a whit better disposed to faith and Repentance.

XXIII. But why did God call *Paul* with so effectually a calling, in the very *height* of his hatred against the Church, and of a wolfe made him a sheep, of a sheep a shepherd? was it done because God perceiued in him some inclination to faith in Christ? Or because he did well vse vniuersall grace? No sure: For at that time, like a Tyger, hee raged against the sould of Christ. But God did not loue him any whit the more by his consequent will, *that is*, for the fore-seeing of faith, seeing that the faith of *Paul* was an effect of the loue of God: Nor was he loued because he was to be faithful,

full, but that he might be faithfull: as he himselfe witnesseth, *1. Cor. 7.* where he saith, *That he obtained mercy, that he might be faithfull.*

XXIV. And seeing as it commeth to passe, that God doth bestow vpon a man that is euill, and borne of bad parents, more of his grace and gifts, and doth effectually conuert him, that where sinne doth abound, there grace might abound. *Rom. 5. 20.* I would know whether God would be more liberall to an euill man, by his antecedent, or by his consequent will: If by his antecedent will, we haue ouercome; if by his consequent will, let the *Arminians* tell me, what will of the euill man went before his effectuell calling, which could not be found in another which is lesse euill? Will they say, that he that was more euill before his conuersion, did thirst, *was but a little euill*, and did the will of his father, as they speake? They shall more easily draw oyle out of a pumise stone, then they shall finde in Saint *Paul* before his conuersion; in the theefe before his crucifying; or in them to whom, for a heart of stone God giueth a heart of flesh, any such dispositions, before regeneration.

XXV. Add to these, that the Scripture saith, *Act. 14. 16.* *God in times past suffered all nations to walke in their owne waies.* Here I demand whether God did so much loue these nations, and did alike with their saluation, as he loued their posteritie, whom he afterward called with an effectuell calling by his Gospell. I suppose, that no man hath so brazen a face, that he dareth affirme it: Neither doe the *Arminians* deny, but that the sauing calling by the Gospell, is a very great argument of the loue of God to any nation:

nation : But hauing bent their disputation another way, they doe search into the causes, why God doth more vehemently loue some then others, which is that very thing which we would haue.

XXV I. Finally, if God doth equally will to all men the end, *that is*, saluation, then also hee will equally suggest vnto them the meanes to the end, *to wit*, the word, faith, and the spirit : But he doth not suggest these things equally to all ; neither can any thing be imagined more absurd, then that God should equally will, that all particular men should beleue, and be saued, and yet suggest to some men the meanes that are congruent and fit, and will certainly profit ; but to others, meanes that are not congruent nor fit, and that certainly will not profit, which yet is the doctrine of *Arminius*.

XXVII. And in setting downe the causes of the greater loue of God towards some one nation, and his lesse loue towards some other, it cannot be said how coldly they deale : Sometimes they make the disposition of the one, which is better then the other, to be the cause ; which we deny. For *Rome*, or *Corinth*, or *Ephesus*, were not more prone to piety a little before the light of the Gospell was brought to them, then they were some ages before : Yea, at that time, prodigious lust, rior, pride, and rapine, had so immeasurably increased, that they could goe no further. At the same time there were many nations euen stupid with their barbarous lewdnesse, and seemed more worthy of pittie, if the heavenly calling were gouerned by mans reason, and not by the secret purpose of God. Surely before the comming of

Saint *Paul*, God had much people at *Corinth*, as God himselfe saith, *Acts* 18. 10. and that among the most foule and common lusts of that most impure citie: For which elects sake, God in his appointed time, sent to *Corinth* such an excellent Apostle, so cleere a trumpet of the Gospell, whose preaching and miracles he vsed, to the conuersion of them who belonged to his election.

XXVIII. Finally, seeing that there is no man, who by himselfe, and of his owne nature, is not vndisposed to faith and conuersion, no man that is not dead in sinne; no man that is not vnable to follow God calling: He is ridiculous, who in the worke of regeneration and spirituall resurrection, doth seeke for dispositions and inclinations to life, among the dead, and who doth faigne that God hath a will of sauing vs, which doth follow mans free-will, and doth depend on it.

XXIX. But to make the fault of their ancestors to be cause of this, and to thinke that God therefore would not haue his Gospell to be preached to this nation, because their ancestors, a thousand, or two thousand yeeres before, refused the grace of God, is absurd, and nothing to the purpose: For the *Romanes* and *Corinthians*, that liued in the time of the Apostle *Paul*, were sprung of the same ancestors which the *Romanes* and *Corinthians* were, which liued thirty or forty yeeres before the preaching of Saint *Paul*: Nor is it equall that the offspring should be punished for the finnes of their ancestors: *The sonne shall not beare the iniquity of the father*, *Ezechiel* 18. Nor doth the law extend the visitation of the fathers vpon the children,

children, beyond the third and fourth generation, although also there it is spoken of children that shall walke in the steppes of their fathers, and doe imitate their fathers wickednesse. Further also by warres, by colonies and companies, by banishments, and by marriages, there is a maruailous permixtion and mingling together of mankind, and in one and the same nation, there are some who haue proceeded from other ancestors, whose manners were diuers: Yea, one and the same man hath proceeded from ancestors, whereof some haue refused the grace of God, and some haue not: Of all which, if regard is to be had; & if God will haue his Gospell preached, or not preached to a nation, according as their ancestors haue behaued themselves, it will be impossible but that he must be distracted with diuers and contrary thoughts, and that his wisdom must be bound with ridiculous bonds, and contrary purposes.

XXX. Yet the *Arminians* doe obstinately persist in their opinion, and although they know, that in all ages, and see that in this our age, the name of Christ is vnknowne to many nations; yet they doe harden their minde, and doe contend, that God would haue the Gospell to be preached to all. *Arnoldus*, Page 97. doth deny that it may be said, that God would not haue the Gospell to be preached to all. And, Page 397. *It is true indeede* (saith he) *that the Gospell is not euery where preached to all, yet it doth not thence follow, that God will not bring all men to faith, but this happeneth because by their owne affected malice and perversity, they make themselves unworthy of that Grace*: Which words doe seeme to mee to imply a

contradiction, for if the cause why the Gospell is not preached to a nation, is the wickednesse and prauity of it, it is playne that God will not haue his Gospell preached to that nation, because by this punishment he would reuenge the stubbornnesse and obstinacy of it. And to think that any punishments are inflicted on any nations, God being vnwilling, especially in the worke of our saluation, is to accuse God of cruell negligence, and to desire to put out the eyes of his prouidence: Also wee haue largely taught that all men are vnworthy, and that, (God so dispensing) the Gospell is preached to the most vnworthy, and to the worst nations: According to that, *Rom. 10. 20. I was found of them that sought me not, I was made manifest to them that asked not after me.*

XXXI. Being driuen therfore from hence, they haue deuised another thing, then which, nothing is more weake. They say that it cannot be said, that God is vnwilling that the Gospell should be preached to all nations, but that many nations sit in darknesse, because there are wanting those who wil preach to them, and that this commeth to passe, because the zeale of Christians doth grow cold, and because of the sloathfulnesse of the pastors of the Church, who will not goe thither to preach: But if all Christians were affected as it is meete they should, and were touched with a zeale of the house of God, the preaching of the Gospell would be wanting to no people. I answere, that I am not hee who will affirme that Christians are altogether faultlesse in this thing: Yet notwithstanding it cannot be doubted, but that these things are governed by the counsell and prouidence
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of God. For if God would haue brought the light of the Gospell to the people of *America*, who haue lyen for many ages in the thicke night of ignorance, he had not suffered them for so many ages, to be vknowne to the Christian world. For how can they be accused for not preaching the Gospell to the *Americans*, who did not know that there were any such people, or that that part of the earth was inhabited? Neither is it credible that God can be disappointed of his intent, and of his desire of sauing any Nation, by the negligence of some Ministers: Nor is it equall, that enumerable people should for euer beare the punishment of others negligence. Also if God would haue his Gospell preached to people, who are diuided from vs in land, climate, and language, he would haue infused into some of vs, the gift of tongues, that they might be vnderstood by the Barbarians: But at this day, the *Americans* are instructed in Popery, in the Spanish tongue, to the learning of which, they are compelled by force: therefore they haue vnwillingly receiued religion with the language; so that to know Christ, is to them a kinde of punishment, and a part of their bondage, which the calling of God doth abhorre. But it is an easie thing for these inuouators (while in this great peace and quietnesse, they make worke for themselues and others) to talke of these things in corners; who if they spoke seriously, would forthwith in companies sayle into *America* or *Florida*, or would goe to the inhabitants of the South continent, and would haue instructed them in the faith of Christ; and would not (being forgetfull of the crosse of Christ, and being ouertaken with the itching of their

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their owne wit) haue made so many troubles, nor haue torne the bowels of their owne Church.

XXXII. But it is wont to be disputed, whether the Apostles preached to all men : Surely it doth not seeme to me to be likely, that the Apostles passed beyond the *Æquinoctiall*, into the inmost parts of *Africke*, or that they came into *America*, or any other part of the world which is vnknowne : The short life of the Apostles was not sufficient for that worke, neither was the way knowne to these places ; also some prints and signes of Christianity would be extant there. Saint *Paul*, whose iournyes and courses were well knowne, had falsely said, that hee had laboured more then all the Apostles, *1 Cor. 5. 11*. if the other Apostles had gone to the Antipodes, or to the Articke and Antarcticke Pole. The memory of all ages doth witnesse, that there hath beene more Heathens then Christians, and that the Christian Church, where it was most flourishing, scarce possessed the tithe or tenth part of the earth. The Apostles indeede were commanded to preach the Gospell to euery creature, but this commandement doth not belong to the Apostles alone, but also to their successors, who haue or shall carry this lampe of the Gospell, deliuered to them by their predecessors, through the whole world. For the Gospell must be preached to all nations, yet not together, and at the same time, but successiuely. If that speech, *Psal. 19. Their sound went through the whole earth*, be applyed to the preachers of the Gospell, yet it will not necessarily follow, that this must be at once, and at the same moment, rather then by parts, and successiuely : God, as it were viewing and
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going about the Nations, vntill there shall be none, to whom the doctrine of saluation hath not at length come: no otherwise then the Sun in the *Aequinoctiall* day, doth not enlighten the whole Globe of the earth at one time, but by parts, vntill he hath finished his course. For then shall the end of the world be neare, when the Gospell hath come to all people; as Christ himselfe witnesseth, *Mat. 24. 14. And the Gospell of the kingdome shall be preached in all the world, for a witness vnto all Nations, and then shall the end be:* which words of our Sauiour doe cut this knot; for it is manifest, that in the time of the Apostles, the Gospell was not preached to all Nations, because at that time the end was not neare.

XXXIII. But (say you) Saint Paul, *Col. 1. 23.* doth say, *that the Gospell was preached to euery creature which is vnder heauen.* I answere: The Apostles vseth a kinde of speech vsuall in the Scriptures, which by all that are vnder heauen, doe not vnderstand all and euery particular creature, absolutely and without exception, but very many of them: So, *Acts 2. 3. And there were dwelling at Ierusalem Iewes, out of euery nation vnder heauen.* For what? were there some out of *America*, or out of the *Molucces*, or the South continēt, the names of which places were not then knowne? much lesse, that they should come from thence to Ierusalem: So, *Eccles. 4. 15. I saw all the liuing, which walke vnder the sunne;* When yet Salomon saw onely a little part of the earth. See also, *Ezech. 31. 6. and 13. and Chap. 32. 4.* and you shall know, that the word *all*, is not frequently so taken, that none is excepted, but that it is very oftentimes vsed for *many*.

XXXIV. That I may not say many things: In this question, whether God doth equally desire the saluation of all men, and whether he doth loue all men with an equall loue; the truth is so euident, that the *Arminians* sometimes are ashamed of themselves, and vnawares doe come to our side. *Arminius* against *Perkins*, p. 24. hath these words: *If any one, by the helpe of peculiar grace, hath apprehended grace offered; it is thence manifest, that God doth loue him with a greater loue then he doth another, so whom he hath only made his grace common, but hath denied his peculiar grace.* *Arnoldus*, pag. 380, doth confesse, that *Arminius* doth acknowledge, that the meanes to faith, are not sufficiently offered to all men; all men therefore are not loued alike: Neither is any thing so frequent with the *Arminians*, as to say, that God calleth some men in a congruent and fit time and manner, by which, they that are called, doe certainly & infallibly follow him calling; but some he calleth by an incongruent and vnfit meanes, by which they that are called, doe neuer obey God calling: But it is no doubt, but that they to whom peculiar grace is giuen, are more loued then they to whom it is denied; as also they to whom sufficient grace for faith is giuen, are more loued, then they to whom it is not giuen: & they who are called by a meanes which God knoweth to be congruent, and which will certainly profit, are more loued then they whom God calleth by an incongruent, and which he knoweth will neuer profit. *Arminius*, against *Perkins*, p. 16. hath these words: *God by a sure decree, determined not to giue faith and repentance to some men, to wit, by yeelding them effectuell grace, by which they would certainly beleue and be conuerted.* And it is the constant opinion

De vocatione qua
fit pro vi Deus
monit esse congru-
um. Vide Arno,
pag. 73. &c. et
Arminius Perk.
pag. 245.

opinion of the *Arminians*, that God doth giue that effectuall grace to all, which may be effectuall in act, without which no man beleueeth, nor no man is saued: and that God doth giue but to few that grace whereby he giues, not onely to be able, but also to will, & to desire to be conuerted and beleue. God therefore doth more desire the saluation of these men, then of others, to whom hee doth not vouchsafe this benefit.


XXX V. Notable about the rest, are the words of *Greuninchonius*, p. 342. *Sometimes* (saith he) *he doth sooner helpe by his grace greater sinners then lesser: for who shall prescribe a measure to God, that he should not sometimes beyond the law, made by himselfe, giue according to his liberality, greater gifts to the worst men?* This confession I think is cleare enough: for if these things be true, it cannot be denied, but that God by his antecedent will may most loue the worst men, seeing that by that antecedent wil, he doth giue more good things to them, & doth bestow on them that grace which he doth deny to others that are lesse euill. For it cannot be said, that this grace is giuen to the worst men, by that will which doth follow mans will: seeing that no will of man that is good, but euen a most wicked disposition doth goe before the giuing of grace. But perhaps God doth this seldome, & as *Greuninchonius* saith, besides the law that he hath made. Nay, he doth this very often, and according to the rule declared in the Gospell, *Where sinne abounded, there grace abounded, Rom. 5.* For so the glory and power of God doth more clearely shine forth, by which he doth breake the most hard things, and doth rush through all obstacles; and where seeming and conceited wisdom, or most desperate manners, did seeme

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to hinder the proceedings of the Gospell, there bee plants the Gospell, and doth propagate it with a more happy successe, and greater efficacy.

CHAP. XXXII.

Of Free-will : The opinions of the parties.

I. OW much that purity and integrity in which man was at the first created, is deformed by sinne, and how the image of Sathan is drawne ouer the image of God, we haue taught, Chap. 7. Yet a liberty from constraint, and physicall necessity hath remained to the will: for if the will could be compelled, it were not *voluntas*, a will, but *voluntas*, a nill & vnwillingnes. Or if by an externall principle, by a naturall and immutable law, it should be necessarily determined to one thing; it were not a will, but either a violent impulsion, or a naturall inclination and propension, destitute of knowledge and iudgement, such as is the inclination of all heauy things to the center of the world. For seeing there are three kindes of liberty; the first is from constraint, and physicall or naturall necessitie; the second from sinne; the third from misery: Man, while he is in this present life, shall neuer be fully free from sinne and misery; but to these two liberties he shall come in the life to come: The liberty from constraint and physicall necessity is essentiall to the will, and inseperable from it.

I I. The seate of this liberty, is in the will; because it hath gotten the dominion, concerning voluntary actions: For although the will in particular actions doth

doth follow the perswasion of the vnderstanding, yet the vnderstanding doth not iudge nor deliberate, vnlesse it be commanded by the will; for the dominion whereof man doth apply himselfe to deliberation and searching out of the truth: After the same manner that a blinde Master doth in euery thing obey his seruant, leading him and perswading him; which seruant, notwithstanding, doth it that he may obey his Master, who will haue himselfe led, and admonished by him.

But seeing the Scripture saith, that man is the seruant of sinne, *Rom. 6.17.* and sould vnder sinne, *Rom. 7.14.* And dead in sinne, *Ephes. 2.1.5.* and *Colos. 2.13.* it is worth the labour, to know how farre this liberty of mans will doth extend it selfe, as well vnder the estate of sinne, and before regeneration, as vnder the estate of grace and regeneration.

III. The will is the reasonable appetite, which of his owne nature, is alwaies carried to good, whether it be good truely, or in appearance: for it is impossible that one should desire euill, as it is euill, and not vnder the respect of good.

IV. The liberty of the will, whereby it may will something, or not will it, is called the liberty of contradiction; but the liberty whereby it may will something, or the contrary of it, is called the liberty of contrariety.

V. Now there are onely two things, which wee can will, for we either will the end, or the meanes to the end; the first whereof, is called by *Aristotle*, *Ethi. 3. cap. 4.* ἐσλὸς, the will; the other, προαιρεσις, the choise. Wee doe absolutely desire the end, wee choose the meanes.

meanes. And if any one doth absolutely, and without deliberation will some meanes to obtaine the end, he doth will that meanes, not simply as a meanes, but as the end; & that he might obtain that, he doth choose other meanes: Now in choosing, the will doth follow the iudgement of the practically vnderstanding; vnlesse when the vehement and inordinate actions ouer-ruling, doe darken reason, or doe resist the iudgement of it.

Arist. Eth. 3. 2.
αὐτοὺς οὐκ ἐστὶ
ἐκλογίζεσθαι τὸ δι-
αγνῶναι.

VI. We call that involuntary, which is not onely strained, and to which we are compelled by force, but also that which is done by ignorance.

VII. That which is voluntary, diffreth from that which is *spontaneus*, and done of its owne accord, because that which is *spontaneus*, doth extend it selfe further then that which is voluntary: for euery thing which is voluntary is *spontaneus*, but not contrarily: For euen cattell are moued of their owne accord, and they haue their *spontaneus* appetites and inclinations; but those are done voluntarily, which are done with some knowledge and reason: whether the reason be right, or onely haue a shew of right and truth.

Arist. Eth. 3. 2.
ταῦτα οὐκ ἐστὶ
ἐκλογίζεσθαι καὶ
ἐκ τῆς αὐτοῦ
χρηστέας καὶ
ἀπὸ μὲν τῆς αὐτοῦ
αἰτίας τῶν αὐτοῦ
ἐκλογίζεσθαι
καὶ μὴ οὐκ
ἐκλογίζεσθαι.

VIII. And of those things that are done voluntarily, some are more voluntary then others: For there are some things which one doth ἑκὼν ἑκὼν, willing and nilling, and slowly, as loath to doe them; as when the sicke man stretcheth forth his arme to be cut off, that the Gangrene might grow no further; or as when the Merchant casts his goods into the sea, with his owne hands: which actions are yet more willingly done, because they are done for their good: For the lesse euill by, which men come to a greater good,

good doth put on the forme of good.

IX. We all doe necessarily will the last & chiefe end, *to wit*, felicity; neither doth the desiring of the last end fall into deliberation: For no man can procure from himselfe, that he should will himselfe to be miserable: But yet we will that end freely, because we doe will it without constraint, and with knowledge and iudgement; whence it commeth to passe that this desiring is not onely *spontaneous*, but also voluntary, and therefore free.

X. Furthermore, there are many kindes of humane actions: For some are meerely naturall, *as the contrary motion of the Arteries*, and beating of the pulse, the digestion of nourishment, &c. Which because they are not in our power, nor at mans pleasure, the will is neyther occupied about them, nor doe they fall within the compasse of Election or deliberation.

XI. Some actions are partly naturall, and partly voluntarie, as to eate, to walke, &c. Which although they be naturall, yet they are governed by the will. In these actions the will is free, vnlesse when some externall force compels, or some vnauoidable necessity doth vrge, men being vnwilling.

XII. There are also some actions that are ciuill, as to sell, to buy, to bargaine, to play, to buid, to paint: In these things the will of man is free, and doth freely incline it selfe to one or other: For hee that doth these things at the command of another, yet is willing to obey him that commandeth, and therefore is drinen to doe it, not onely by anothers will, but also by his owne. Of this liberty the Apostle speaketh,

Speaketh, *Corinth. 7. 37.* *He that standeth stedfast in his heart, having no necessity, but hath power over his owne will, & hath so decreed in his heart, that he will keep his virgin, doth well:* For in this place the Apostle vnderstandeth, by that which is done well, not that which is done agreeable to Gods law, but that which is done prudently, and fitly, to the present time and purpose.

XIII. Also in actions that are ciuilly honest, the will of man is moued by its owne pleasure, as when a heathen man helps vp him that is fallen, or sheweth the way to him that is out of it.

XIV. The like liberty is in the obseruation of Ecclesiasticall pollicy, and in those workes commanded by the law of God, which doe belong to an outward operation; for the most wicked men, doe performe holy rites and religious ceremonies, doe bestow almes, doe heare and reade the word of God.

XV. But especially in euill actions man is free. For hee is not onely of his owne accord carried to sinne, but also of two or more euills, most freely hee doth choosē eyther, and doth voluntarily apply himselfe to that, to which his minde leads him. Wherefore seeing man, that is naturally euill, is gouerned by his owne euill will, and that one is for that cause said to be free, because he doth what he listeth, it is manifest, that man is therefore the seruant of sinne, because he is in subiection to his owne will, and because he doth sinne voluntarily and freely, and that man is therefore a seruant because he is free.

XVI. They that say that an vnregenerate man by this seruitude & naturall deprauation doth necessarily
sinne

fin, ought not to be reprehended; for an vnregenerate man must needs sin: Thus the diuels doe necessarily sinne, but yet freely; for they sinne being not constrained, nor determined and appointed to any one thing onely, by any outward cause forcing them: But they are led by their owne motion, by their ingrafted wickednesse, and with their knowledge; after the same manner that the Saints that are glorified, are necessarily and immutably good, but yet voluntarily and freely: For it is not credible, that the Saints haue lost their liberty by their glorification. There is a kinde of necessity which is voluntary; neither is liberty contrary to necessity, but to constraint and seruitude. Wherefore Saint *Austin*, *Enchirid. Chap. 105. & ciuitas. lib. 22. Cap. vlt.* doth teach, that by the necessity of not sinning, which shall be in the Saints, their free-will shall be rather increased and confirmed then diminished. What is more free then God? And yet he is necessarily good and doth good things: For as *Thomas* saith, *Tom 8. De libro arbitrio. Quest. 24. Art. 3.* It is no part of free-will, to be able to choose euill. The same man doth in many places say, that constraint, and not necessity, is contrary to the liberty of the will, but especially in the same *Tome*, *Quest. 10. De process. diuin. personarū. Art. 2.*

August. lib. 22. de ciuit. Cap. 30. Nec ideo liberū arbitrium non habebunt quia peccata eos delictare non poterunt, &c. Enchirid. cap. 105. Multo liberius erit arbitrium quod omnino non poterit seruiri peccato.

XVII. There are moreover, habits and actions, that is, vertues and workes, which doe helpe for ward to saluation, and which are proper to the faithfull. Such as are the true knowledge and seruent loue of God, faith and repentance, and holy actions flowing from these vertues. In and about these things, the will of a man that is vnregenerate, and standing in his pure

pure and meere naturals is not free; here is no free-will of man, no inclination, no disposition : Surely it had beene a very hard thing to finde in *Paul*, raging against the Church, and in the theeſe, crucified for his robberies, whom Chriſt conuerted in the very agony of his death, any diſpoſitions or preparations to repentance.

XVIII. I doe not deny, but that there are memorized many things of heathen men, which were done honeſtly, and profitably for ciuill ſociety, for concord, and for the defence of their countrie : But ſeeing, *Without faith we cannot pleaſe God, Heb. 11. 6.* And ſeeing that that action alone is acceptable to God, which is done with Faith (for, *Whatſoeuer is done without faith is ſinne, Rom. 14. 23.*) and which is referred to the glory of God, as the Apoſtle commandeth, *1. Cor. 10. 31.* It js plaine, that thoſe honeſt deedes of the heathen were not without fault, and that they could not come to ſaluation by ſuch ciuill vertues, nor that any one could by them be diſpoſed to faith or true repentance. The right outward duties of ciuill vertues, are of one ſort, the duties of faith and Chriſtian piety are of another ſort. And truly in my iudgement, the heathen iudge, who in giuing ſentence, and in diuiding poſſeſſions doth iudge equally and well, is no more iuſt before the tribunall of God, then the theeues who equally and iuſtly diuide the pray among themſelues: For whoſoeuer doth want faith in Chriſt, is not the Sonne of God, and therefore cannot be an heire and iuſt poſſeſſor of worldly goods, although he excell in ciuill vertues. For a kinde of doubtfull light, and ſome ſeedes of equitie

equity are left in man for ciuill society : And they to whom the light of the Gospell doth shine, if they giue themselves ouer to vices should be confounded with shame, being vrged by these examples:

XIX. But after God hath enlightned the minde of any one with his light, and hath touched his heart with repentance, and hath wrought in him faith in Christ, then the will of man beginneth to moue it selfe willingly and freely to holy actions, to which it is not forced by phisicall or naturall necessity, but it is so turned by a milde and effectuell, eyther perswasion or influence, that the will may freely and willingly follow God calling : For otherwise that were not a good worke, whereunto one should be drawne by constraint, or should be compelled by a naturall necessity. He that doth good vnwillingly, doth wickedly : Such a man is sufficiently rewarded, if God pardon his obedience ; for although God hate euill, yet he will not therefore compell to good : Because a good worke is not good, but when it is voluntarily.

XX. And although man is freely moued to the workes of piety, yet the whole praise of the good worke is due to God, who worketh *in vs to will, and so doe, of his good pleasure, Phil. 2.* So, although the infant in the mothers wombe doth moue it selfe, and doth helpe forward his owne natiuity, yet it hath that power of mouing from God : Therefore, euen as if any one doth ascribe the whole praise of the forming of the infant, the generation and birth of it to God alone, he doth not thereby hinder the birth of the infant, or diminish the vigour of it : So he that doth

ascribe to God the whole praise of our regeneration and holy actions, doth not thereby hinder the endeauour of good workes, nor weaken the will of man, or binde it with the bonds of naturall necessity.

X X I. Here therefore a distinction is to be vsed: For if it be spoken of the beginning of conuersion, and of the first entrance of regeneration and faith, *that is*, of the procuring or forming of faith and repentance in our soules, wee contend that free-will doth nothing here, and that our soules in the very beginnings are, not onely meere passie, but also that *they doe* with their greatest endeauour resist the worke of God, forming in vs the rudiments and draughts of the new man, so that man in this case is not free, vnlesse it be to resist God. But after regeneration begunne, and after God hath giuen to man a heart of flesh for his heart of stone, then man doth freely moue himselfe to those workes which are acceptable to God. And as there are secret, but yet certaine increasings of regeneration, so this liberty doth increase by little and little, fainting euery day with the resistance of our lusts. By this meanes mans will doth cooperate and worke together with God, yet so, that whatsoeuer good is done, is due to God alone: No otherwise, then as when a scriuener doth guide the shaking hand of the childe, and doth at the first frame it to make letters; the childe indeede doth indeauour to forme the letters, and doth strue with all his power, yet the right forming of the letters is not to be ascribed to the childe, but to the scriuener: This example seemeth to me to be most fit, because it teacheth that God doth not onely worke
with

with our will (as the *Semipelagian* Synergists, or maintainers of our cooperation with God, of this our age, would haue it) but also that God doth worke by our wills, and doth bend them by an effectuall motion, which motion after what manner, and how farre man may resist, shall hereafter be taught.

XXII. Wee therefore say that the act of beleeuing and repenting, is so farre the act of man, in as much as man himselve beleeueth and repenteth, and not God; and in as much as no man beleeueth and repenteth, but he doth it willingly. But we say, that the grace of God alone, doth create and gine the first being to faith in vs, and that it is the gift of God, and by the power of the regenerating spirit, that wee doe willingly and freely beleeuue and repent. For the question is not who beleeueth, whether man or God; but what doth bring forth faith in man, and whether it be in the power of free-will, helped with grace, to beleeuue or not to beleeuue, and to vse grace or not to vse it.

XXIII. From this doctrine (the foundations and proofes whereof shall be brought out of the holy Scripture in the next chapter) *Arminius*, and his Sectaries doe infinitely and exceedingly differ: For, they are of opinion, that an vnregenerate man hath power of beleeuing and repenting. The *Arminian* conferrers at the Hage, Page 272. doe affirme, that conuersion doth goe before faith, and that man doth helpe somewhat to his owne conuersion, before hee hath faith. And turning ouer the writings of these Sectaries, I finde that they determine, that by the corruption of nature, mans vnderstanding is darke-

ned, and his affections are depraued ; but I no where finde in their writings, that his will is of its owne nature depraued, and prone to sinne : But they attribute to it, pronenesse eyther to good or euill, and an equall inclination to either part : Wherefore in the regeneration of a man, they will indeede haue his vnderstanding to be enlightned vnresistably, and his affections to be drawn (for so they speake) but they say, that the will keepes her owne liberty of beleeuing, or not beleeuing, of repenting, or not repenting. And they will not haue the viuification and reniuing of the will in our regeneration, to consist in this, that of being naturally euill, it is made good by the infusion of some vertue, but that by the illumination of the vnderstanding, the amendment of the affections *the will is made able to put forth that faculty of willing or nilling, which is ingrafted in it.* This the *Arminians* of the conference at the Hage teach, Page 25. And also the same men, a little after, say these words : *In our spirituall death, the spirituall gifts are not properly seperated from the will of man, because they were neuer engrafted in it.* Surely these men are of opinion, that the will of *Adam*, before his fall, was not furnished with righteousness and holinesse : For it cannot be denied but that these vertues are spirituall gifts; which certainly is a prodigious and monstrous diuinity.

XXIV. The same men doe affirme, that sufficient grace is giuen to all men, euen to vnregenerate and heathen men, to whom the name of Christ hath not come, whereby they may obtaine faith, if they will : And that an vnregenerate man is not altogether dead

dead in sinne, but that there are in him reliques and remains of spirituall life, and power of fulfilling the law of nature: for they thinke that God doth ex-act and require nothing from man, to the performing whereof hee would not giue him sufficient power: otherwise (say they) God should gather, where hee hath not scattered: They say therefore, that God is bound to giue to all men the power of fulfilling that which he commandeth, and of beleeuing in Christ.

Arnold. p. 403.
Homo corruptus
post flumina na-
tura recta vii: et
habet aliquas
reliquias vite
spiritualis.

XXV. Notable are the words of *Arminius*, p. 244. against *Perkins*. *Doest thou* (saith he) *deny that free-will is flexible and pliant to either part? I adde further, and that also without grace: for it is flexible of its owne nature, and as it is addicted to euill in the state of sinne, so it is capable of good, which capableness, grace doth not giue it, for it is in it by nature.* Hee therefore doth differ from himselfe, when hee addes, *that free-will is not bowed to good, without the grace of God.* For how doe these things stand together? that free-will is flexible to good, without grace; and yet it is not bowed to good without grace? In vaine is that power which is neuer brought into act: For whence doth hee gather that that thing may be done, which he himselfe knoweth neuer was done, nor neuer shall be. Hither to pertaineth that which he saith, pag. 257. *To be able to beleue is in nature, to beleue is of grace:* therefore to be able to beleue is not of grace. There is indeede naturally in man a possibility of hauing or receiuing faith; but it is not in him by nature to be able to beleue; for these things doe very much differ. The first notes the susceptability and possibility of receiuing faith: the other signifieth the actiue power and faculty

ot belecuing, which surely is not in man by nature, but is onely from grace.

XXV I. *Arnoldus*, pag. 271. layeth this to our charge, as a very great error, that we say that the regenerate man cannot doe any good, vnlesse hee be moued by grace. Truly a great crime, and that which is common to vs with the Apostle, who doth pronounce, *that we are not sufficient of our selues to thinke any thing, as of our selues, but all our sufficiency is of God. 2 Cor. 3. 5.* The same *Arnoldus*, pag. 447. doth make the vse of grace subiect to mans will: *It is determined, saith he, that the vse of grace is subiect to mans will, that man may vse it, or not vse it, according to his naturall liberty:* And a little after he doth confesse, *that the effect of the mercy of God, was made by Arminius to be in the power of man, but such a man as is already strengthened with grace.* To vse which grace, or not to vse it; to beleue, or not to beleue, he thinkes is in the power of mans free-will. Finally, the *Arminians* will haue the efficacy, that is, the efficiency and working power of it, to depend on free-will. *Arnoldus* against *Bozgermannus*, pag. 263. and 274. *All the operations of grace, which God doth vse, to worke our conuersion, being granted, yet the conuersion it selfe doth remaine so free in our power, that we may not be conuerted, that is, that we may conuert, or not conuert our selues.* *Greunichonius*, pag. 198. I say, *that the effect of grace, after the ordinary and vsuall rule, doth depend on some act of free will, as on a foregoing condition, without which, it is not.* The same man, pag. 203. and 204. doth say, *that there can no other common cause be giuen of the whole (why this grace should be effectuell, rather in Paul or Peter then in another) then the*

the liberty of the will. Perkins said; *As there can no good either be, or be done, vnlesse God doth it; so there can no euill be auoided, vnlesse God hinder it.* This true and holy sentence, *Arminius* carpeth at and doth deprauē. pag. 113, and for the words, *can be auoided*, he puts, *is auoided*: for he saith, that there is in all men power of doing good, and auoiding euill, and that a man may auoide euill, and abstaine from sinne, although God doth not hold him from it; but that the act it selfe, is partly from grace, and partly from free-will, which as it pleaseth, doth either admit, or refuse grace. Here the words of *Arnoldus*, pag. 381. *The good vsing of free-will, is principally from grace, but yet so, that man himselfe doth vse well his owne free-will: and the liberty of vsing, or not vsing grace is left to him.* For these sectaries are of opinion, that the power of beleeuing is vnresistably giuen to all, and that the act of beleeuing is so helped by grace, that it is left to mans free-will to beleue in act, or not to beleue, & to vse grace either well or ill.

XXVII. And they deny that faith is from grace alone, but that it is partly from grace, and partly from free-will. *Greuninchouius*, pag. 208. and 210. *It is manifest, that free-will and grace are together causes in part:* And pag. 211. *We ioyne grace and free-will together, as causes in part:* He must so speake, who saith that Election is for faith fore-seen: For God would be very vnfitly said to fore-see that which he alone is to do; for this is not to fore-see, but to decree: Hitherto also pertaineth that conditional decree of sauing men, if they shal beleue; for by this it is placed in the power of man to beleue: For this were a foolish decree; *I will saue him, if I shall giue him faith.* *Arminius* against Perkins. pa. 223.

and 124. saith, *that the totall cause why one beleeueth, and another not, is the will of God, and the free-will of man.* Arnoldus, pag. 228. saith, *that Arminius gaue the chiefe part of the working of faith, to grace.* viz. because in the working of faith, he will haue free-will to haue a part; which part, that it is not the least, yea, that it is the greatest, in the sence of the sectaries (although they would make another shew) *Arminius*, and after him *Arnoldus*, pag. 125. doth sufficiently acknowledge: *We deny (saith he) that this difference of calling grace, is not placed so much in mans free-will, as in the will of God.* And truly in the conuersion of man, free-will must haue the chiefe part, if it be true that the *Arminians* contend for, to wit, that the efficiency and working power of grace, doth depend on free-will, and that the right vse of grace is made subiect to mans will. And that which *Arnoldus* saith, pag. 444. *That God doth so worke in man, that in the meane while man is not wanting to himselfe, he can conuert himselfe.* And *Greunichonius* against *Ames*, pag. 205. *Grace doth not determine and conclude, vnlesse free-will worke with it: in which respect and manner, what if we should say, that the efficacy of grace, doth after a certaine manner depend vpon free-will, as concerning the euent?* If therefore the efficacy of grace, as concerning the euent, that is, the effect, doth depend on mans free-will; it must needes be, that free-will hath farre the greater part in our conuersion and regeneration. The same man, pa. 214. *In comparing betweene themselves, the effectuall helpe of God, and the influence of free-will, there is no priority betweene them both.* And seeing it is in the power of free-will, so to vse grace that he may beleue, and obtaine faith,

faith, we being by faith the sonnes of God, *Gal. 3. 26.* It appeareth (if we may credit *Arminius*) that to be made the sonnes of God, is a thing proper to free-will, and although it cannot be done without the helpe of grace, yet the effect doth depend on mans will : So that God is willingly indebted to man ; for hee is be- holding to free-will that he hath sonnes.

XXVIII. This is the malicious and blacke iuyce of the fish *Loligo*; and this is their most pestilent doctrine : of which, what is to be iudged it is easie to coniecture by those speeches which euery where meet vs in the bookes of these Iectaries. That *Lydia* opened her owne heart, when yet, as *Luke* witnesseth, *Act. 16. 14.* God opened the heart of *Lydia* : And that a man doth separate himselfe, although *Saint Paul* saith, *who seperates thee ? 1 Cor. 4. 7.* And that an vnregenerate man is not altogether dead in sinne : and that God doth giue man power of beleeuing, if he himselfe will : when yet God giueth both to will, and to doe, *Phil. 2. 13.* And that sufficient grace which is giuen to all men, yea, to the reprobates, doth take away the impotency, and doth stablish the liberty of free-will ; as *Arminius* against *Perkins*, pag. 245. and 246. teacheth. Let vs heare the proud words of *Greninchonius*, p. 253. *I separate my selfe : for when I might resist God and his predetermination; yet I haue not resisted, and therefore why may it not be lawfull for me to boast in that, as of my owne ? For that I was able, it was of God shewing mercy, but that I was willing, when I might haue beene unwilling, it was my owne power.* It is a venter, but this little worme will swell so big, that he will breake. O it is the part of a magnanimious & great minded man, to be vnwilling to

to owe too much to God, and not to be overcharged with his benefits. Those things which the same author saith, pag. 279. *saueur of no lesse pride: You will say that in this manner of working, God doth after a certaine manner, depend on the will of man: I grant it, as concerning the act of free determination.* Indeede this one thing was wanting, to the very height of pride, that God should be said to depend on man.

XXIX. There meete vs in the writings of these innouators, some places, in which they say, that man in his corrupted state was altogether dead, and that of himselfe, he can neither thinke, nor will, nor doe, any thing that is good. But these things are said but for a colour, and that they might deceiue the vnwary reader: For they say, that a man is able to doe no good without grace; but by this grace, they vnderstand vniuersall grace, which is common to all men, and sufficient grace, which is giuen, euen to them to whom Christ was made knowne, and which doth extend it selfe as farre as nature: They say indeede, that grace is the cause of beleeuing, but they neuer adde, that it is the cause a'one. The *Arminian* conferrers at the *Hage*, in the third and fourth Articles, doe so speake as if they were of the same opinion with vs: For there they professe, *that man hath not sauing faith from himselfe; and that the grace of God is the beginning, the proceeding, and the finishing of all good, and that all good actions are to be ascribed to the grace of God in Christ:* But the subtle men, when they say that a man hath not faith from himselfe, they vnderstand, that he hath it not from himselfe alone: And when they say, that euery good worke is to be ascribed to grace, they are
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very wary, least they should say *to grace alone*. Then also in the word *grace*, they lay a snare, and being the Apes of the *Pelagians*, they feigne a certaine grace, which is common to all, which doth extend it selfe as farre as nature : Also they distinguish grace from the vse of grace ; for indeede, they will haue grace to be from God, but the vse of grace to be in the power of mans free-will : With the like craft, they say, that the power of beleeuing is from grace : for they presently draw backe what they haue reached forth, while they say, that to beleue it selfe, is of mans free-will ; and that grace is given to man to beleue, if he will. But whensoever they will haue a kinde of speciall grace to come to that generall grace, they make the vse of this speciall grace to depend on free-will ; and they roundly, and without any circumstances affirme, that the efficiency, and working power of grace, doth depend vpon it.


We shall also see, that by that vniuersall and sufficient grace, common to all men, is vnderstood naturall gifts, & notions that are naturally engrafted, and that they cloath nature with the goodly name of grace ; (which thing also *Pelagius* did :) Which thing, when they doe with their greatest cunning, yet their dissembling is neuer so wary, but that their *Pelagian* eares and errour doe appeare : and although they doe imitate the speech of truth, yet their vizard doth often fall from them vnawares ; and their vicers being pressed, doe presently cast forth stinking corruption.

XXX. Yet *Vorslius* here doth differ from his Master: For when *Arminius* saith, that no man is conuerted,

uerted, and doth beleue in act, by that vniuersall grace alone, which is common euen to the reprobates, but that there is also some speciall grace required: *Vorstius* on the contrary side, doth affirme. *Collas. cum Piscas. pag. 57.* that some are conuerted by vniuersall grace (which he calleth the lesser mercy) *that is*, without speciall grace, which he calleth grace more then sufficient, and super-abounding helpe: Therefore if this man be beleued, some men come to saluation by that grace alone which is common to all heathen men.

CHAP. XXXIIL

It is proued out of the holy Scripture, that an vnregenerate man, is altogether destitute of the power and liberty of his will, in those things which pertaine to faith and saluation.

I.  F they stand here to the iudgement of the holy Scripture, there will be no place of doubting. Of a man that is vnregenerate, and in his meere naturals, the Scripture speaketh thus.

Gen. 6. 5. Every thought of the heart of man is onely euill continually. The same is repeated, *Chap. 8. Ver. 21.* *Ieremy* in his seauenteenth chapter consenteth to this; *The heart of man is wicked, and vnsearchable.* And *Rom. 3.* *There is none righteous, no not one: They are all gone out of the way, and are become vnprofitable: there is none that doth good, no not one.* And *Rom 7. 18.* *I know that in me, that is, in my flesh, dwelleth no good thing.* And *Chap. 8. ver. 8* *The wisdom of the flesh, that is, whatsoeuer a carnall*

carnall man vnderstandeth or perceiueth, is enmity against God, for it is not subiect to the law of God, neither indeede can be. Compare these things with the doctrine of *Arminius*, who is of opinion, that a man that is an infidell and vnregenerate hath sufficient power to beleeeue, and to fulfill the law: For the Apostle is of opinion, that our flesh, not onely is not subiect to the law of God, but that it cannot be. The same Apostle, *1. Cor. 2. 14.* saith; that *the naturall man receiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them.* Hitherto pertaineth that which the Scripture saith, *Ezech. 36.* That the heart of man is stony, and therefore of its owne nature vnapt and vncapable to receiue the impression of the law of God, vnlesse God (as hee did of old) write it on that stone with his finger. Also that which Saint Paul saith, *Ephes. 2. 1. 5.* that not onely the *Ephesians* before their calling, but that all of vs were dead in sinnes. Hee hath the same words, *Coloss. 2. 13.* And that which Christ saith, *Iohn 14. 17.* *The spirit of truth, whom the world cannot receiue, because it seeth him not; neither knoweth him.* Christ in these words doth plainely acknowledge that there is no free will of man, no power to receiue the spirit of truth, but a naturall auersion and disability.

II. Wherefore the Scripture doth call the change of man, by the spirit of regeneration, sometimes another birth, *Iohn 3.* sometimes the creation of the new man, *Ephes. 4. 24.* It calleth it, another resurrection from the dead, *Renel. 20. 6.* *Luke 15. 32.* *Iohn 5. 25.* Not that creation and resurrection is in all things like to regeneration and the change of the soule; but only
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in this thing of which it is here spoken, *to wit*, as the Carcasse cannot dispose nor prepare it selfe to the resurrection, and a thing that is not created, cannot further any thing to the creation of it : So man in the state of sinne, and before his regeneration, hath nothing whereby he may dispose himselfe, or further his regeneration and spirituall new birth.

III. The *Arminian* conferrers at the Hage, Page 279. doe roundly confesse, that by our spirituall death, the liberty of doing well or ill, is separated from the soule. I demand therefore whether an vnregenerate man, furnished with that sufficient and vniuersall grace, which is giuen euen to Reprobates, hath free-will of doing well or ill in those things which belong to saluation? If he haue not, why doe the *Arminians* contend he hath? If hee hath it is plaine by their owne confession, that he is not dead in sinne.

But there is a speciall force in the word borne: For if there were any seeds and reliques of spirituall life in an vnregenerate man, as *Arnoldus* is of opinion, there were no neede to be borne againe, and that the new man should be formed, but God were to be prayed to, that he would againe raise vp those sparkes and reliques of spirituall life, and would vouchsafe to kindle and increate it, as it were, by adding fuell to it.

IV. Adde to these, those places which teach vs, that without faith it is impossible to please God, *Heb.* 11. That all men haue not faith, 2. *Thess.* 3. because it is the gift of God, *Philip.* 1. 19. *Ephes.* 2. 8. Seeing therefore what focuer is not of faith is sinne, *Rom.* 14. 23. it is plain that in things which belong to saluation and to the worship of God, hee doth nothing but sinne

sinne that wants faith, such as are all the heathen and vnregenerate men. In which place to the *Romanes*, it is to be noted, that the Apostle speaketh of the vse of meates, which he will haue vs to eate with faith, *that is*, with a certaine knowledge that the vse of meates is allowed by God, and is agreeable to his word. Seeing therefore that, euen in things which are of their owne nature indifferent wee sinne, when we vse them without such a faith, how much more are we to thinke that the heathens sinne in euery action that pertaineth to saluation and the worship of God, because they are altogether destitute of this faith?

Hitherto pertaine those places which teach vs that God is the author of euery vertue, and euery good worke that is done by vs. *We are not sufficient of our selues to thinke anything, as of our selues; but our sufficiency is of God, 2. Cor. 3. 5.* And Christ himselfe, *John 15. 5. Without me ye can doe nothing.* And in the same place, we are compared to branches cut off and appointed to the fire, vnlesse wee haue beene engrafted into Christ, by whom wee liue and beare fruit. The Apostle, *Ephes. 2. 8.* doth teach, that saluation and faith is not of our selues, but of the gift of God: *For by grace ye are saued through faith, and that not of your selues, it is the gift of God.* How farre is this from *Arminius*, who will haue the totall cause of faith, not to be grace alone, but grace and free-will. And least any of *Arminius* followers should seeke a refuge, and should say that the power of beleeuing is given to all vnresistably, but that the act of beleeuing is so helped by grace, that it is also from free-will, the Apostle doth fitly

fitly preuent such a weake subtilty, *Phil. 1. 29.* where he saith, *It is giuen to you, in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake.* You see that not onely the power of beleeuing is giuen vs; but also the act it selfe, to beleue. Agreeable to this is that, *John 6.* *No man can come to me vnesse my father draw him:* Where to come, is to beleue in act, and not to haue the power and faculty of beleeuing which is brought into act by free-will. No lesse direct is that of the Apostle, *Philip. 2. 13.* *It is God which worketh in you both to will, and to doe, of his good pleasure.* Now to will, is to will in act, and not to haue the power of willing. God himselfe, *Ezechiel 36. 27.* saith, *I will put my spirit within you, and will cause you to walke in my statutes.* Therefore hee doth not onely giue the power of walking in his statutes, but also doth cause that we really walke, and doth worke in vs the very act. After *what manner and how faire* the elect may resist the efficacy of the spirit shall hereafter be seene. It is sufficient to the present question, if we winne this of them, that God doth not onely giue the power whereby we may beleue, but also that hee doth giue and worke in vs the act of beleeuing, to beleue it selfe.

We meete sometimes with places where the *Arminians* lay that not onely the power of beleeuing, but that also the act of beleeuing, to beleue it selfe, is giuen by God. But they will haue this act so to be giuen by God, in as much as he giueth knowledge to the minde, and doth raise vp the fainting affections which doe put forward the will to beleue, and that this is done by a morall perswasion, and after the
same

same manner that wee are moued by obiects : But this is not to giue faith and the act of beleeuing. For surely hee that doth perswade , that doth propound obiects, and doth inuite the appetite to runne , doth not giue the act of running, to runne it selfe : Wherefore the *Arminians* doe deny that faith it selfe is infused, or imprinted on the heart by God, but that the will is inuited to belecue onely by a morall perswasion, and by a courteous allurements.

With a like fraud (that they might seeme to attribute some great thing to God) they say that God doth giue the power of beleeuing, and that vnresistably : But when they come to explaine the manner whereby these powers are supplied, it is manifest that they deny that the power of beleeuing is giuen to man by God : For they thinke that God doth giue these powers no otherwise then by enlightning the vnderstanding with knowledge, and by stirring vp the appetites, which certainly is not to giue the power of beleeuing : For hee which in the darke doth with a torch giue light to the wandring traveller, and doth stirre him vp to goe, doth not thereby giue him the power of going.

VI. And least any man should in any part arrogate to himselfe the prayse, cyther of that knowledge which he hath obtained, or of that loue wherewith he feesles himselfe to be affected, Christ doth beate downe all pride, in speaking thus to *Peter*, *Matth. 16 17.* *Blessed art thou Symon Bar-Iona, for flesh and blood hath not reuealed this vnto thee, but my father which is in heauen.* And, *Chap. 11. 25.* he doth giue thanks to his father, that hee hath hidden these things from the wise

and men of vnderstanding, and hath reuealed them to babes.

VII. And especially when it is spoken of the loue of God, and of obedience to his commandments; the Scripture will haue vs to acknowledge that whatsoeuer is done well by vs, is receiued from God: *We loue God because he hath loued vs first, Iohn. 4. 19.* For this is one of the effects of the loue of God towards vs, that it doth put into our hearts a loue of him: God himselfe thus speaketh, *Ier. 31. I will put my Law in their inward parts, and write it in their hearts.* And Chapter 32. *I will put my feare into their hearts, that they shall not depart from me.* And Moses bringeth this reason, as the cause why the Israelites did not repent at the law of God, ratified with so many threatnings, and confirmed with so many miracles, *Deut. 29. 4. The Lord hath not giuen you a heart to perceiue, nor eyes to see.* Let *Arminius* tell mee whether these men had sufficient power to beleue, or sufficient grace, which with the helpe of free-will, they might haue rightly vsed if they would. Fic on this forgerie. And yet was not God the cause of the impenitency and blindness of that people: For hee that will not heale him that is blinde, is not the cause of his blindness: God did not put this wickednesse in man, but he knoweth who they are on whom hee will haue mercy, and he hath reason for his actions, to enquire into which were not onely rash, but also dangerous.

VIII. Saint Paul, *Galath. 3. 26.* saith, *That wee are the sonnes of God, by faith in Christ.* If therefore it be in the power of mans free-will, being helped with grace to beleue, or not to beleue, to vse that grace

or

or not to vse it, it must needs also be in the power of free-will, helped with grace; to effect, that we may be the sonnes of God, or may not : Which is contrary not onely to piety, but also to common sence ; for who euer effected that he was the sonne of his father? or who is beholding to himselfe for any part of his generation ?

IX. The same Apostle saith, *Rom. 9. It is not of him that willet, nor of him that runneth, but of him that sheweth mercy* By him that willet and him that runneth, hee vnderstandeth him that worketh, for the consideration of workes is excluded from the election, or (as *Arminius* had rather) from the iustification of man, that this benefit might be acknowledged to be receiued from the mercy of God alone. *Arminius* offendeth against this rule : For by his doctrine, the conuersion of a man by faith, and therefore both his righteousness and saluation, is of him that willet, and of him that runneth, & of him that worketh, *that is*, of him who by the helpe of his free-will, doth vse vniuersall grace well, and who doth therefore beleue, because to the helpe of grace, hee hath brought the power of free-will ; by which hee hath obtained Faith. For (as I haue said) the *Arminians* make the cause of faith, to be these two ioyned together, *to wit*, grace and free-will ; to vse which free-will to the obtaining of faith, and to the conuerting of himselfe, is certainly to will and to runne : The Apostle therefore ought to haue said, *It is of man that willet and runneth, and of God which sheweth mercy*, that free-will might be ioyned with the mercy of God. And if (as Saint *Austin* saith fitly, *Lib. 1. ad Simplic. Quæst. 2. It*

may be said, *That it is not of him that willeth, nor of him that runneth*, because conuerſion and ſaluation, is not by the free-will of man alone; why may it not alſo be ſaid, that it is not of God that ſheweth mercy, be- cauſe conuerſion is not made by the grace of God alone, but alſo by free-will? *It ſkillesh* nothing that Saint *Auſtin* vſed this argument againſt *Pelagius*, who denied that we were preuented by grace, for it hath the ſame force againſt the *Semipelagians*, who ioyned free-will to grace: Seeing that Saint *Paul* doth not ſay, *That it is not alone of him that willeth*, but doth altogether exclude free-will.

X. Finally, this argument hath ſo tormented *Arnoldus*, Page 445. that he would ſeeme to yeeld to our part; for he ſaith, *It is not placed in our will, that we ſhould obey the calling of God, but this thing it ſelfe is alſo from the mercy of God*. But the ſcoffing and crafty man, is very wary leaſt hee ſhould ſay ſomewhat that ſhould hurt his owne cauſe: For when he ſaith that it is not placed in our will, he vnderſtandeth alone: Therefore he would not ſay, that this is wholly placed in the mercy of God alone, but tenderly and with a flouting ſpeech he ſaith, *that it is placed in the mercy of God*: He might, yea he ought to ſay ſo much of free-will, that he might agree to himſelfe; for he thinketh that it is not placed in the grace of God alone, nor in free-will alone.

XI. That man cannot be conuerted vnleſſe God conuert him, and that the whole praiſe of our conuerſion is due to God, *Jeremy* teacheth, Chap. 31. v. 18. *Conuert me, and I ſhall be conuerted*; which is alſo repeated in the laſt Chapter of the *Lamentations*. I am aſhamed

ashamed of the weak interpretation of the *Armini-*
an conferrers at the *Hage*, who *pag. 266.* by *converted*,
 would haue *corrected* to be vnderstood : There is no-
 thing to cleare and direct in the holy Scripture, which
 may not be corrupted with a foolish and rash inter-
 pretation : who hauing but litle skill in the *Hebrew*,
 is ignorant that the Verbe *shub*, signifieth *to be turned*,
 and not to punish ; and therefore in the coniugation
Hiphil, it is *to cause that one be converted*, and not that
 he be punished. Or who doth not see how ridiculous
 a thing it were, if men bruised with afflictions, should
 pray that they might be still afflicted ? As if any one
 that were grieuously whipped, should desire more-
 ouer that he might be buffeted ? But *Jeremy* expoun-
 deth himselfe, and doth teach what it is to be conuer-
 ted : for he addeth, *being converted, I will repent and ac-*
knowledge my selfe : this indeede is to be converted.
 Seeing therefore that men, who are already conuer-
 ted, say ; *Convert me, and I shall be converted, 1er. 31.*
Draw me, and I will runne, Cant. 1. And doe ascribe
 the progresse and the proceeding of their conuer-
 sion to God alone : how much more is the beginning of
 our conuerfion to be attributed to God alone ? For
 if they that are already willing, doe confesse that they
 owe to God whatsoeuer good they doe, and that
 without his grace, they cannot moue a foote fur-
 ther ; how much more is it to be determined, that
 of being vnwilling, wee cannot be made willing,
 of dead, aliue, vnlesse God draw vs, and make vs
 aliue ?

XII. And to ouerthrow those preparations, by
 which the sectaries thinke, that an vnregenerate man

well vsing vniuerfall grace and naturall light, doth dispose and prepare himselfe to regeneration; that which God saith, *Exech. 36.* doth greatly preuaile; *I will giue you a new heart, and a new spirit will I put within you, and I will take away the stony heart out of you, and I will giue you an heart of flesh; I will put my spirit within you, and cause you to walke in my statutes.* For seeing that God himselfe witnesseth, that in those things which belong to the worship of God and to saluation, man hath naturally a stony heart, which hath neede to be taken away, and another to be giuen by God, in which God should imprint the character of faith and repentance: it manifestly appeareth, that an vnregenerate man cannot prepare himselfe to his regeneration: For that which must be taken away, and must be changed for another, that we may be regenerated; certainly, that doth not further regeneration, nor doth prepare vs to it, for otherwise we should be helped by the impediments themselves.

XIII. *Arnoldus*, pag. 461. doth answere, that this phraze of a stony and fleshly heart is figuratiue and Symbolicall diuinitie cannot proue any thing. I answere, that figuratiue speeches haue the force of those that are properly spoken, when they are expounded by the Scripture it selfe; & when it is euident to what end, and in what sence they are vsed: Now in the same place of *Exechiel*, there are many words that are plaine, and not figuratiue, which doe make cleare this figure; for in the same place, God doth promise that hee will giue them a new spirit, by which he would cause that they should walke in his waies.

XIV. Wherefore *Arnoldus* with a superfluous diligence,

diligence, and nothing to the purpose, doth heape together the differences betweene the heart and a stone. A stone hath not life, the heart hath; a stone cannot be softned without the taking away of the substantiall forme; the hart may; the stone cannot resist his own softning, the heart may: All besides the matter, for in that one thing of which it is spoken here, the comparison is most apt: For euen as the stone cannot soften it selfe, but it is softned onely by the power of an outward agent: so the vnregenerate heart cannot conuert it selfe, or dispose it selfe to regeneration, but it is done onely by the efficacy of the spirit of God: He that without this shall seeke comparisons, shall finde infinite differences; as that a stone may be engrauen, and broken, may be taken out of the quarries, and be laid on the building, &c. but the heart cannot.

XV. The words of Saint *Paul* doe vex these *Semipelagians*; when he saith, that man is dead in sinne, and he speaketh of the vnregenerate man: The point of which darts, that they might auoide and make frustrate, they doe laboriously heape together differences betweene a dead corps, and an vnregenerate man; which doe tend thither, that they might proue that an vnregenerate man, is not altogether dead in sinne, and as *Arnoldus* saith; *hath some reliques of the spirituall life*: To which naturall reliques and remainds of vniuersall and sufficient grace, he added, which they say is giuen to all men, euen vnregenerates and reprobates, by which there is no man, but may fulfill the law and obtaine faith; certainly, there will be found in an vnregenerate man, very much life, and there will be none or very little conueniency or similitude, with

him that is dead. It is well therefore, that these sectaries doe thither apply all their force, that they might shew that Saint *Paul* doth not speake so properly as he should. *Arnoldus* layeth downe these differences, pag. 466. and 468. In resurrection the soule is infused, in regeneration it is onely changed: in resurrection there doth no dispositions and preparations goe before, but regeneration is made after some foregoing dispositions: Also our resurrection is done in an instant, but our regeneration by degrees. Resurrection is done necessarily, but regeneration is wrought, our free-will remaining. In the dead carcasse, there are no reliques of life, but in an vnregenerate man, there are some reliques of spirituall life: God doth not speake to a dead carkas, but he speaketh to them that are dead in sinne, and doth propound his word to them. He that is dead, cannot resist his resurrection, the vnregenerate man may. I doe not deny, but that this similitude doth not square in all things: there is no doubt, but that *Arnoldus* could haue found many other differences: as that the resurrection of the body shall not be till the last day, that it shall be at the trumpe of the Angell. &c. But it is sufficient, that this similitude doth well square in that which is the principall of the matter, and in that, concerning which the controuersie is betweene vs: *to wit*, in this, that as the dead corps is altogether vnapt to motion, and cannot dispose nor prepare it selfe to the resurrection; so the soule of a man that is vnregenerate and dead in sinne, doth want in things spirituall and pertaining to saluation all sense and motion, and cannot prepare, nor dispose it selfe to regeneration, vntill the spirit of
regene-

regeneration descend into the heart, stirre vp new motions, and doth worke the first beginnings of the new life: By *sense* in spirituall things, I vnderstand zeale, by *motion*, good workes. And surely, these things seeme to me to be repugnant, ~~xxx~~ to be dead in sinne, as Saint *Paul* saith, and to haue reliques and remainds of spirituall life, as *Arnoldus* saith. For death in spirituall things, doth altogether exclude spirituall life: I willingly acknowledge, that there are some motions of truth, and sparkes of light in an vnregenerate man, & some obscure prints of the Image of God: But these reliques life not any part of spirituall life & regeneration: the diuels themselves haue much more light & vnderstanding, and yet they are altogether dead in sinne.

XVII. Neither are all those differences true, which they doe bring. First, we deny that God hath respect to the dispositions of free-will, or that a man by free-will can prepare himselfe to regeneration. God indeede, doth by a mans calamities, and by his freedom out of them, and by the examples of the vengeance that he taketh of the wicked, sometimes make way to himselfe for his regeneration. Also a man by a seruile feare, and dread of punishment, may profitably be troubled: but I maintaine, that those inward motions doe then begin to be laudable and acceptable to God, when they are produced by the holy spirit, and not before. ~~which when it is done, then I say,~~ such motions are a part of regeneration, and the first motions & pulses of the new man, & although weak, yet sure beginnings of the new life, & not preparations of the free-will, which goe before regeneration, and by which God is moued to giue a greater measure of grace: But it is so farre, that God in beginning regeneration

neration should haue respect to fore-going dispositi-
ons; that on the contrary, they are called, who are the
greatest strangers from the kingdome of heauen, and
who are ouerwhelmed in greatest darknesse. Let the
Thiefe on the crosse be an example, also the *Romanes*,
the people of *Alexandria*, of *Antioch*, the *Corinthians*,
and the *Ephesians*, then which people, there were ne-
uer any more wicked in lust, nor more effeminate in
luxurie, of greater ignorance, or of more prodigious
idolatry; whom yet so euill affected and disposed,
God called by an effectuall calling, and hauing sent
his Apostles to them, gained them to Christ, that where
sione did more abound, there grace also might more
abound.

XV. II. And that regeneration is not alwayes
wrought by degrees, the example of the conuerted
Thiefe doth shew, who in the extreame inuasion of
spirituall agony, in one moment passed ouer an vn-
measurable space: and on the contrary, that the resur-
rection of the body may be done by degrees, *Ezechiel*
teacheth, *Chap. 37.*

XV. III. That is no truer, which they say, that re-
generation is wrought, free-will remainyng. For if
free-will doth remaine in regeneration, it must needes
be, that it goeth before regeneration: but in things
that are spirituall, and which belong to saluation, there
was no free-will before regeneration.

XIX. It is of the same sort, yea farre worse, which
they adde, that in an vnregenerate man, there are some
reliques of the spirituall life: for so they aske that to
be granted to them, which is the question, and which
we haue already proued to be false.

XX. Neither

XX. Neither yet is that true which they say, that God doth not speake to a dead corps; for Christ spake these words to *Lazarus* that was dead, *Lazarus come forth*, Luk. 11. And *Exa. 3. 7. 4.* God doth thus speake to the bones that were long before withered: *O ye dry bones, heare the word of the Lord.* God calleth those who are not, as if they were; but in that he calleth them, he causeth that they may be: The words of Christ, *Iohn 5. 25.* are direct to this purpose; *The dead shall heare the voice of the sonne of God, and they that heare shall liue.* For as God with his light, doth so enlighten the blinde, that he also giueth them eyes; so by his word, he doth so speake to the dead, that by that word he doth make them aliue.

XXI. Maruailous is the wittinesse of the *Armini-*
an conferrers at the *Hage*, who doe thence proue, that there is some ability left in man, that is spirituallly dead: because we acknowledge that man may resist grace. Passing well spoken; for they proue, that a man is not dead in sinne, because he can resist the spirit of God; as if the remainds of our spirituall life were placed in the faculty of resisting God; when on the contrary, a man is therefore dead in sinne, because he can doe nothing but resist. They doe therefore as much as if they should say, that a man is not therefore dead in sinne, because he is dead in sinne.

XXII. And that which they say, that he which is dead, cannot resist his resurrection, but hee that is vnregenerated, may resist his viuification; maketh for vs, and doth burden the cause of these innovators: For thence it followeth that the death in sinne, is farre the worse death, and that he that is dead in sinne,

sinne is bound with stronger bonds, if he resist his owne resurrection, not onely in the beginnings of his regeneration, but also in the progresse of it: Yea, that very inclination to resist God, is the chiefeest part of that death and naturall corruption.

XXIII. In the meane while, the Reader shall obserue, how artificiall a couert *Arnoldus* doth vse, while he saith, that he which is dead, cannot resist his resurrection, but he that is dead in sinne, may resist his viuification. The opinion of the *Arminians* is, that an vnregenerate man hath free-will, by which he may vse sufficient grace, or not vse it, beleue, or not beleue. *Arnoldus* therefore ought thus to haue framed his comparison, saying, he that is dead, cannot hinder or further his owne resurrection: but hee that is vnregenerate, may hinder or further his regeneration. But *Arnoldus* doth not here make mention of that helpe, that he might put by the enuie and suspition of Semipelagianisme. Thus they are wont to doe that are ashamed of their owne opinion.

XXIV. That is not to be passed ouer with silence, which the *Arminians* of the conference at the *Hage*, pag. 81. doe say. For there they make two kindes of vnregenerate men: some, who being left without any calling of God, doe walke in the vanity of their minde and thoughts. These they confesse are dead in sinne; but there are some, who are already called and stirred vp by the grace of God, whose vnderstandings being enlightned, and their affections being enflamed, doe stirre vp the will to the apprehension of the truth. They deny that those are dead in sinne, because their vnderstandings and appetires are viuified, although
the

the will is not yet drawne; here are many absurdities. First; because they thinke that some are vnregenerate, who are already viuiſied and made aliue, when yet viuiſication and regeneration are the ſame thing. For if ones minde be quickned, it muſt needes alſo be regenerated. Secondly; With the like error they place viuiſication there where there is not faith, ſeeing (as the Apoſtle witneſſeth) the iuſt doth liue by faith, and it is impious to acknowledge any viuiſication to be in an inhidell and vnregenerate man. Thirdly; And they diſpute vntowardly, when they iudge it to be poſſible, the vnderſtanding being enlightned with the knowledge of the truth, and the appetite enflamed with the loue of it, that the will ſhould be auerſe from this truth. And that a man may be quickned in his minde and affections, and yet his will remains without life. For what ſhould turne away the will when they two doe inſtigate and ſtirre it vp, ſeeing that the will is moued by theſe two alone? Nor doth the will euer ſtand in doubt, but when reaſon ſtirreth it vp one way, and the appetites draw it another way, and the will is forced hither and thither, by the contrary ſuggeſtions of the minde and the appetites. Fourthly; Nor doe they agree to themſelues, when they ſay that there are ſome left without any calling of God, ſeeing that they maintaine with great contention that all men are called to ſaluation, not onely by an outward, but alſo by an inward calling, and that ſufficient grace is adminiſtred to all. Fifthly; Finally I demand whence they haue theſe two kindes of vnregenerate perſons; If out of the Scripture, let them ſhew the place; If out of their owne coniecture,

iection, wee doe not beleue them.

XXV. *Arnoldus* against *Tilenus*, Page 134. doth say that it may come to passe, that of two men furnished with an equall helpe of grace, one may be conuerted, one not: But he ought also to shew whether it may come to passe, that of two that are equally euill, and furnished with the like helpe of grace (*that is*, hauing alike sufficient and vniuersall grace, and being alike called by the Gospell) whether it can come to passe that one should be conuerted, and another not. It it can come to passe; I demand whence is the difference? Was greater grace given to the one? No, he said the grace was equall: Or is it because one is better then another? No, the question is, of them that are equally euill: Also if it were so, the conuersion of the one should not be of grace alone, but of free-will: Neither is *Arnoldus* vnwilling to this, for he addes, *Although God, who doth principally worke faith in man, doth separate the faithfull man from the unbeleuer, yet because he doth not worke faith and conuersion in man without the will of man, hee doth not separate man without man.* And a little after he addeth, *That man doth separate himselfe by his owne will.* You heare that God is the principall cause of faith, but not the totall, and that man doth separate himselfe by his owne will, when yet the Apostle saith, *Who separates thee?* attributing this praise to God alone: And that the cause why of two that are alike called, one followeth, the other refuseth, is in the one free-will, in the other grace indeede, but yet so that the vse of it dependeth on mans free-will, in the power whereof it is to vse grace or not to vse it. So that in the one, free-

free-will is the totall cause of incredulitie, and in the other, it is the part-cause of faith and conuerſion : So that now man hath whereof he may boast; it is he that ſeparates himſelfe, and ſaluation is *of man that willetb and runneth, and of God that ſbeweth mercy.*

Theſe innouators, that they might defend themſelues againſt that ſaying of Saint Paul; *Who ſeparateth thee?* doe contend that Paul ſpeaketh of that ſeparation, by which they that haue receiued many gifts, are ſeparated from them who haue receiued fewer, which I willingly receiue : For it by the grace of God alone, they which are indued with greater gifts, are ſeparated from the faithfull, who haue receiued fewer gifts, how much more are they who are furniſhed with many gifts ſeparated, by the mercy of God alone, from them who are altogether voide of Faith, and of the knowledge of God ?


XXVI. That therefore of Saint Paul, Tit. 3. ſtandeth vnmoueable : *Vnto them that are defiled and vbleeneing, is nothing pure, but euen their minde and conſcience is defiled.* And hee ſpeaketh not onely of meates, but alſo of the uſe of meates, which is pure according to the purity of conſcience; leaſt any one ſhould thinke that it is here ſpoken of the puritie of meates, and not of the purity of actions.

XXVII. Finally, all Chriſtian vertues, Faith, Charity, &c. are eyther in vs by nature, or are obtained by uſe and diligence, or they are put and wrought in our hearts by God. That they are naturally ingrafted, *Pelagius* himſelfe hath not dared to ſay: That they are not obtained by uſe and diligence, the example of the theefe doth proue, who in one moment

ment, without vse or exercise, obtained faith. It remaineth therefore, that they are put into vs by God, and that faith is from the meere gift and grace of God, and not from free-will.

CHAP. XXXIV.

The reasons of the Arminians are examined, by which they maintaine free-will in an vnregenerate man, concerning things that are spirituall, and belonging to saluation.

I.  Gainst the doctrine of the Orthodox Church, which doth put away from man all free-will in the worke of saluation, being vpholden by the word of God, and proued by sence it selfe, and experience, the *Arminians* doe oppose themselves with great diligence, and doe pagronize free-will in those that are vnregenerate.

II. They doe euery where object and reckon vp that of Saint Paul, *Rom. 2. 14. The Gentiles which haue not the Law, doe by nature those things contained in the Law.* I answered, that by the Law it is commanded to loue God with all the heart, with all the strength, which cannot be done vnlesse you direct all your actions to his glory, and vnlesse you be indued with faith, because whatsoever is not of faith is sinne: Whofoeuer shal examine the vertues of heathen men, by the line of these rules, shall finde that in their most honest deedes, there were many things wanting, and much sinne in them: Hence it appeareth that the Gentiles indeede, in an externall worke, doe those things

things which are of the Law : The words of Saint *Paul* are not to be extended any further : But the forme of a right worke, which is placed in the inward conueniency and agreement of the minde with the law of God, was alwaies absent from infidels and heathen men. It is one thing to doe those things that are of the law, it is another thing to fulfill the law: The one is to obey the law, as concerning the externall matter of the worke, the other is to be obedient to the law, after that manner, with that minde, and to that end, which is commanded by the word of God.

III. They scatter some little motiues, as that, *Esay 55. v. 1.* They that thirst are inuited by God, *that is*, those that are desirous of reconciliation with God, and of saluation. And that *Matth. 11.* They that are heauy laden are called, *Come vnto mee yee that are weary and heauie laden* : By those that are laden, are noted out, those that are pressed downe with the conscience of their sinnes, and sighing vnder the burden of them : Therefore (say they) they were already desirous of saluation, and were pressed downe with the conscience of their sins, before they were called, and regeneration is after calling : And therefore in the vnregenerate there may be a sauing griefe, and a desire of remission of sinnes; but I affirme that those men so thirsting, and so laden, were not vnregenerate: For that very desire of saluation and the grace of God, and the sighes of the conscience, panting vnder the weight of sinne, by which wee are compelled to flie to Christ, is a part of regeneration : And that *beginning* of feare (if it be acceptable to God) is an effect

of the holy spirit mouing the heart : For what hindreth, that he who thirsteth after the grace of God, hath not already tasted of it, and as it were licked it with his lippes ? What hindreth that he who is commanded to come to Christ, should not already moue himselfe and beginne to goe, although with a slow pace ? Doth Christ as often as he commandeth men to beleue in him, speake onely to vnbeleeuers ? Yea, this exhortation to beleue, and to come to him, doth especially belong to them, whose faith being new bred, and weake, doth strue with the doubtings of the flesh.

IV. It is familiar to the *Arminians* to cite the words of Christ, *Iohn 7.17. If any one will doe the will of him that sent me, hee shall know of my doctrine, whether it be of God, or whether I speake of my selfe.* Hence they would proue, that one may doe the will of God, before he know Christ and his doctrine. This is to delude the Scripture, and to wrest it at their pleasure : For they speake, as if Christ had said, *Hee that doth fulfill the commandements of God, shall afterward know of my doctrine, whether it be of God, &c.* Also by the words, *to doe the will of God*, they vnderstand, to acknowledge their sinnes, to feare God with a seruile and slauiish feare, seriously to with the grace of God, and remission of sinnes, to doe those things which are of the law, &c. All false : For to doe the will of God, in this place, is nothing else, then to beleue Christ speaking; for this is that which Christ doth vrge, that this is the will of the father, that we should beleue on the Sonne : Whose words if any man beleues, hee thereby knoweth that his doctrine is
 heavenly

heavenly and diuine, wherefore we are not to thinke that we doe the will of God before we beleue in his Sonne. Thus, although it be true that he who is moued doth liue, yet it doth not thence follow, that motion is before life : So in that Christ saith, *Whosoever will doe the will of the father, shall know that my doctrine is from God* : It doth not thence follow, that the will of the father must be done before it can be knowne that his doctrine is from God : But if there is any order of time here, it must needes be that the doctrine of Christ be first knowne to be from God, before he can be beleued, or obeyed when he speaks: For no man doth beleue that which hee doth not in some part know. Christ followeth this order, *John 17.8. They haue knowne that I came out from thee, and they haue beleued that thou didst send mee.* And, *Chap. 14. 17.* he saith, that the spirit of truth is not received by the world, because the world doth not know him: To know therefore is before to receiue.

V. That is no better which *Arnoldus* doth adde, *Page 407. The feare of the Lord is the beginning of wisdom, Prou. 1.* And, *The Lord reuealeth his secrets to them that feare him, Psal. 25.* But I deny that the feare of the Lord, of which it is spoken here, can agree to vnbeleuers and vnregenerate men. *Salomon* saith, that the feare of the Lord, is the *head* of wisdom, *that is*, the chiefe part, and that wherein wisdom doth chiefly consist, for this the Hebrew word, *Reshith*, doth plainely signifie : And those that feare God, to whom he reuealeth his secrets, are not vnregenerate persons, but those which are truely godly, to whom hee doth daily giue increase of wisdom,

and of the true knowledge of God.

VI. To the same end *Arnoldus*, Page 397. doth bring the words of the 51. *Psalme*, *A contrite spirit is an acceptable sacrifice to God.* And, *Esay* 66. *God will dwell in a contrite spirit.* *Arnoldus* thinketh that these things are spoken of an vnregenerate man, but yet such a one as doth confesse his sinnes, doth grieve, hath the beginning of feare, &c. But hee eyther deceiues or is deceived : For there *Dauid* lamenting his sinnes, with a large confession, doth comfort himselfe with this hope, and doth promise to himselfe that his contrition will be an acceptable sacrifice to God. Whosoever therefore doth say that *Dauid* there speaketh of the contrition of an vnregenerate man, doth affirme that *Dauid* himselfe was vnregenerate : And there is no man but seeth, that *Esay* doth speake of them that are truly faithfull, and of a filiall feare and contrition, and not of that feare which may be in the vnregenerate, and in the heathen, who haue not heard the word of God. For the Prophet saith, *To whom shall I looke ? To him that is afflicted and of a contrite heart, and trembleth at my word :* Hee speaketh of the man who is instructed in the word of God, and who with a holy feare is moued to the hearing of it.

VII. *Arnoldus*, a little before, had reckoned vp the good workes which may be done by an vnregenerate man, viz. To doe those things which are of the law, to haue some sparkes of light and knowledge engrauen on his heart, to grieve for his sinnes, to implore the grace of remission of sinnes, and of the new spirit : But how many nations are there, who doe not know what

what this new spirit is, nor haue ever heard any thing of the grace of remission of sins? Also I would know whether such things that are done by the vnregenerate, without faith, are truly good: If they be truly good, then we can doe that which is truly good without Christ, without his spirit, and without faith: If they are not truly good, how can that not be truly good and iust, which God alone intendeth, and which alone, nothing more (if *Arminius* be beleened) he doth require from the vnregenerate man as long as he is vnregenerate?

VIII. A little after, he saith, that the same worke cannot be performed as perfect in its essence, without the faith of Christ; and he doth put this difference betweene workes which are done before regeneration, and they which are done after regeneration; *to wit*, that they are imperfect, these are perfect. These are the two kindes of merits, with which, in the Schooles of the Papiſts, make such a noyse, merits of congruity, and merits of condignity, but new dressed and cloathed with other names. The Reader therefore shall note, that the *Arminians* place in a regenerate man perfect workes, and a perfect love of God: For they thinke that the regenerate, may by the spirit of Christ so conforme their life, according to that law, that they may come to that degree of obedience which God doth require of them. These are the words of *Arnoldus*, pag. 492. and pag. 399. according to *Arminius*, he saith, that there is a double spirit, one that doth goe before regeneration, and doth tend to it, which is the spirit of bondage to feare, the other which doth regenerate, and doth perfect regeneration. *Arminius*, *Resp. ad. 31. Ars. pa. 164.*

and 165. I doe not repugne that opinion of Austin, whereby he determines, that man may be without sinne in this life. Truly it is boldly spoken: The *Arminians* then are better then the Apostle *James*, who speaketh thus, Chap. 3. In many things we offend all. In which speech, he doth account himselfe among them who offend in many things: Better then Saint *John*, whose confession is this; If we say we haue no sinne, wee deceive our selues, and the truth is not in vs: Yea, better then all the Apostles, who did daily say, Forgiue vs our trespasses. Neither is it to be maruailed at, if the *Arminians* thinke that the regenerate can fulfill the Law, seeing they also say, that the Law of nature may be fulfilled by the heathen and vnregenerate: Now the Law of nature is that, to which *Adam* before his fall stood bound, which bond passed to his posteritie: This Law forbids a man to lye; but the Scripture, that cannot lye, saith, that euery man is a liar: The same Law, commandeth that God be loued withall our heart, and all our strength; which thing, how can it be performed by the vnregenerate, seeing it was neuer peeformed by the regenerate themselves? That which a living man neuer performed, how can it be performed by him that is dead? Finally, we must bid Christian religion farewell, and another Gospell must be coyned, if this prodigious doctrine be admitted.

IX. But that we may come to that double spirit of God. *Arminius*, and according to him *Arnoldus*, pag. 399. doe deuise two spirits, or rather two acts of the same spirit: The one of these spirits, they will haue to be common to all men, euen to the vnregenerate, yea, and to heathen men, to whom the Gospell hath

not comes by which spirit, they thinke that God doth worke in all men, and is idle in none. This is that spirit, which they call the spirit of bondage, of which it is spoken, *Rom. 8. 15.* which is opposed in that phare to the spirit of Adoption, which is peculiar to the true faithfull. This spirit of bondage, the *Leviticall* will haue to be effectuell in the law, not onely in the written law, but also in that which is naturally imprinted in mens hearts: By this spirit they thinke that vnregenerate men doe tremble with a sauing feare, doe acknowledge and confesse their finnes, doe implore the grace of God, and apply themselues to the obedience of the law of nature: these they thinke are preparation and dispositions to regeneration, if so be that free-will doth vse well that vnnerfall and sufficient grace which is common to all men: These are the decrees of this new sect, full of many perplexities, and filled with nice and slender points.

X. I finde in the holy Scripture the spirit of adoption, the first fruits of the spirit, the spirit of sanctification; but I no where finde a spirit of God, that is tyed to the law, and common to all men: Nor can the spirit of God, working in our hearts, be without very great wickednesse, seperated from the knowledge of Christ: Nor doe I see how there can be in them whom Saint Paul, *Ephes. 2.* saith, to be dead in sinne, strangers from the life of God, and without God in the world, either any spirituall life, or the spirit of God dwelling in their hearts, and sauingly mouing and affecting them: Certainly, the Apostle had neuer called the Law, seperated from the Gospel a killing letter, nor had opposed it to the spirit, if the spirit

² Cor. 3. 6.
Ministers of
the new Testa-
ment, not of
the Letter, but
of the spirit; for
the letter kill-
eth, but the
spirit giveth
life.

of God were alway ioyned to the law, or if the spirit of God did worke in mens hearts, and dispose them to faith and conuersion, without the knowledge of the Gospell: Nor is the Law a Schoole-master vnto Christ, vntill the grace of Christ is offered to vs: for then the Law, with terror and threats doth compell vs to imbrace the grace offered.

XI. But that is most dangerous, which the *Arminians* presse downe and hide, but dare not vtter, *to wit*, that the holy spirit is naturally in euery man. For if the spirit of God be effectually in the law, and the law be naturally engrauen in euery man, it must needs be, that the spirit of God is naturally in euery man. And so, whatsoeuer the Scripture speaketh of the second birth, by the spirit, of the creation of the new man, and of the spirituall resurrection, will fall to the ground, yea, will be ridiculous: For, what neede were there to infuse a new spirit for regeneration, if the same spirit of God did already dwell in the hearts of the vnregenerate?

XII. And that place of Saint Paul, *Rom. 8. Ye haue not receiued the spirit of bondage againe to feare*, they doe falsely, and against the Apostles will, draw to this matter. For Saint Paul neuer called the spirit of God, the spirit of bondage; for so he had reproached the spirit of God: but he onely saith, that the spirit that was giuen to them, was not seruile, and such as should strike their hearts with a slavish feare: For, *where the spirit of God is, there is liberty*, 2 Cor. 3. If I should say, that we haue not receiued from God the spirit of lying; should I therefore say, that there is a spirit of God that compels to lying? Is the spirit of God contrary

to it selfe; that one spirit of God, should be called the spirit of bondage, and another the spirit of liberty? The plaine and simple meaning therefore of the words of the Apostle, is this; *Ye haue receiued the spirit of God, not that which should terrifie your consciences with a slavish feare, which made you vncertaine and doubtfull, before the grace of God, and the adoption of Christ was reueiled to you.*


XIII. And they doe extreamely dote, when they put the feare and terrour, wherewith the law (destitute of the spirit of regeneration, and the knowledge of Christ,) doth strike mens hearts, among the effects of the spirit of God: For the law thus receiued, can onely restraine the raging affections with the feare of punishment, and frame a man to certaine outward obedience: but it will neuer purge the inward filthinesse, or instill any one drop of true repentance: yea, rather it will stirre vp the inward lusts, by the resistance of it, as it is engrafted in euery man, to encline to that which is forbidden, and wherefoeuer hope of impunity is propounded, men hauing broken their barres, doe so much the more outragiously riot, by how much they were straightly bridled in. This is that which the Apostle would expresse, *Rom. 7.5.8. The motions of finnes by the law, did worke in our members, and sinne taking occasion, by the commandment it selfe, wrought concupiscence.* And that vntill the spirit of life, which in Christ frees vs from the law of sinne and death, as it is said, *Chapter 8.2.* that is, vntill the powerfull efficacy of that quickning which we haue from Christ, free vs from that bondage of deadly sinne.

XIV. It

XIV. It is vaine and idle which they obieſt, that the corruption of an vnregenerate man, is compared to ſleepe, and to an Ulcer. I confeſſe it is compared to a ſleepe, but to a deadly one, and ſuch a one, out of which, man cannot awaken and raiſe himſelfe: That Ulcer and ſcarre which is ſpoken of, *Eſay 53. 1.* and *1 Pet. 2.* doth not ſignifie ſinne it ſelfe, but the puniſhment of ſin. This therefore is nothing to the reliques and remainds of ſpirituall life, in an vnregenerate man.

CHAP. XXXV.

The Obiections which the Arminians borrow from the Pelagians and Papiſts, are answered. Whether an vnregenerate man doth neceſſarily ſinne; and whether neceſſitie excuſeth the ſinner: Alſo whether God doth command thoſe things which cannot be performed by man.

- I.  Heſe thornes and difficulties being taken away, wee are to come to the Arguments, or rather Declamations, with which they would odiouſly burden our cauſe. They ſay, that by our doctrine, an vnregenerate man doth neceſſarily ſinne, and nothing but linne: That it is not ſinne which is committed neceſſarily, and cannot be auoided. *Arminius* againſt *Perkins*, pag. 106. *The neceſſity and immutability of ſinning, doth excuſe the ſinne, and doth free from puniſhment the committing of that act.* And *Arnoldus*, pag. 188. *Neceſſity doth excuſe the ſinne.* It is in vaine commanded, if it be impoſſible to be obeyed. God, (ſaith

(saith Arnoldus) doth require nothing of vs, to which he doth not giue vs sufficient power : yea, (saith hee) if God should require of man any thing, and should not giue him sufficient power to doe it, he should gather, where he hath not scattered. The same things doth *Vorsius* reckon vp. pag. 28. *Collat. in Piscat.*

II. This Pelagian Colewort, these Sectaries do again set before vs, and a thousand times they sing one and the same song, which we must needes exactly consider of, although they boast of these things, rather for ostentation and to trouble weake wits, then that they thinke as they say.

III. First, we say that necessity of sinning doth not excuse sinne, if it be voluntary, and if this necessity be procured by his owne fault. So *Arist. Ethic.* 3. 7. saith, that at the first, vniust and intemperate men had power not to be such; but after that by their owne will they were made such, they cannot but be such; nor are they therefore to be excused: Also he saith, that it is a shamefull thing, if one by his drunkenesse, should bring blindnesse vpon himselfe. And if it be so in the vices of the body, into which, when any one hath fallen by his owne fault, hee doth wish he had not fallen into them, and would redeeme it with a great price; how much more is it in the vices of the minde, which seeing they are procured by habit and generation, are loued by him who is voluntarily euill? For herein is placed the greatest part of the disease, that he which is vicious doth loue his vices, and will not be amended; for there is a necessity which is voluntary, and therefore free; Nor is it sufficient, to say that such a necessity is *spontaneus*, and of a
mans

αὐτὸ δὲ καὶ τὸ 2.
δύναμις καὶ τὸ αὐτὸ,
ἀλλὰ καὶ ἀρχὴ
μὴ ἐξ αὐτοῦ
τοῦ καὶ αὐτοῦ
καὶ.

mans owne accord, seeinge even beasts, led by instinct, are carried of their own accord, & without knowledge: but he that is necessarily euill, is euill, not onely of his owne accord, but also voluntarily, because it is with iudgement and knowledge: So God is necessarily good, but yet freely : and Sathan is necessarily euill, but with a most free will; and the Saints in heauen are freely good, and yet necessarily ; for it is not credible, that they haue lost their liberty by their glorification : Nor can it be said, that the Saints in heauen therefore cannot sinne, because there is no occasion of sinning, and no remotion ; for the Angels before their fall, had no more occasion of sinning : By the very gifts of God wherewith they were abundantly furnished, they tooke occasion of too much louing themselves, and by it were made more slacke to the contemplation of God, staying in the admiration of themselves ; whence came their pride, and from their pride, their rebellion. It must needes be, that the necessity of the perseuerance of the Saints, doth rest on another foundation, *to wit*, the election of God ; who doth furnish those whom he predestinated from eternity, and gaue to Christ, with gifts and necessary meanes to perseuere in that state, whereunto they were appointed. Further also, there is a certaine vision and beholding of God, to which, when the creature is admitted, he is necessarily transformed into the likenesse of God ; no otherwise then the glasse doth burn at the sunne : Of which vision it is spoken, *1 Iohn 3. We shall be like him, because we shall see him as he is.* and *Psal. 17. 15.* Finally, if hee is vniustly punished who doth sinne necessarily, although he sinne voluntarily,

voluntarily, and hath brought vpon himsele the necessity of sinning by his owne fault; then he also shall vniuersally haue benefits and glory bestowed and heaped on him who cannot sinne, and who is necessarily good; such as we haue proued the Angels and Saints in heauen to be.

IV. Wherefore Saint *Austin* in many places hath not doubted to say, that there is in man a necessity of sinning; So *Disput. 2. contra Fortunat.* After that man sinned by his free will, wee who descended from his stocke, are necessarily fallen into a necessity of sinning. And in his booke, *de perfect. iustitia. Ratio. 9.* Because the will sinned, there followed the sinner a hard and forcible necessity of sinning. *Arminius* differeth from him, whose words against *Perkins*, Page 106. are these: *It is impossible that that which one doth freely, he should doe necessarily.* Yea, Page 144. he is bold to pronounce, that God by all his omnipotency cannot make that that which is done necessarily; should be done freely: For it is familiar to this man, as to make lawes to Gods iustice, so to set bounds to his omnipotency.

And if God is necessarily good and not freely, *Page 106. in Perkins* as *Arminius* is of opinion, and it be farre more excellent to be good freely then not freely, without doubt man shall be better then God, and the blasphemy of *Seneca* is to be subscribed to, who in his 53. Epistle saith, that a wise man doth goe before God himsele, because man is wise by the benefit of nature, but God by his owne. Therefore as God is freely good, and yet cannot but be good; and as Satan is necessarily euill, but yet freely and voluntarily, so also a man that

that is dead in sinne, doth necessarily sinne, but yet voluntarily, and therefore freely.

V. In which thing, so great is the force of truth, that it often falleth from them vnawares; for *Arnoldus* eyther vnwittingly or else on purpose, doth acknowledge this necessity of sinning, *Page 394.* where, according to *Arminius*, he saith, *That man, vnder the state of sinne, can vnderstand, will, or doe nothing that is good: And hence it is that he doth necessarily sinne, vnlesse God grationsly take away that necessity.* He doth therefore confesse that man sinneth necessarily, before God taketh away that necessity of sinning; and that man sinneth necessarily, euen then when he sinneth freely. For (as *Arminius* confesseth) it were not sinne, vnlesse he sinned freely. But perhaps *Arminius* and *Arnoldus* are of opinion, that God taketh that necessity of sinning from all men: Let vs therefore heare what *Arnoldus* in the same place doth adde: *Arminius* (saith he) doth determine that God is prepared, for his part, to take away that necessity of sinning. In which words he doth not obscurely confesse that God doth not take that necessity from all, but that he is prepared to take it away, if themselues will; but that hee doth not take it away from all, is our owne fault; as *Arnoldus* himselfe doth acknowledge, *Page 398.* The same man, *Page 399.* according to *Arminius* doth say, *That God by little and little, by the grace of his spirit, doth free men from this necessity of sinning:* It is not therefore presently taken away; yea it remaineth alwaies in them in whom the grace of the holy Ghost, eyther doth not worke, or doth not preuaile. The same man, *Page 406.* doth acknowledge that there is in
man

*Idem habet
Page 398.*

man an impotency and disability of resisting sinne, and this impotency, what is it else then the necessity of sinning.

VI. Nay, more then this, the *Arminians* doe say, that God doth vnresistably harden some men? For I vse their owne words. Now there is nothing more euident, then that he doth necessarily sinne, who is vnresistably hardned: We haue therefore the confession of these Sectaries, that there are some who sinne necessarily, and whom the necessity of sinning doth not excuse from their sinne, because they haue contracted this necessity to themselves by their owne fault.

VII. It is a meruaile therefore that the *Arminians*, who are otherwise ingenious, doe stumble at this straw, and had rather patronize and maintaine *Pelagius*, and borrow weapons from him, then yeelde to the Scripture, and to the euidence of truth: For after the same manner doth *Cælestius*, a Pelagian, dispute, in Saint *Austins* booke, *de perfect. iustitia. Ratio. 2.* Again (saith hee) it is demanded, whether sinne be of the will, or of necessity? If of necessity, it is not sinne: If of the will, it may be auoided. In *Arminius* therefore we haue *Pelagius* raised to life againe.

VIII. We determine therefore, that the necessity of sinne doth excuse from sinne, if he that sinneth hath not procured this necessity of sinning by his owne fault. As also if by necessity, constraint and a greater force of the outward agent be vnderstood, or a naturall necessity appointed to some one thing by the creator, and being voide of knowledge, such as is the naturall inclination of heauy things to the center
of

of the earth. But necessity doth not excuse sinne, if he that sinneth hath procured on himselfe that necessity of sinning, and if hee sinneth wittingly and willingly, and is delighted with that inclination to sinne.

IX. And that which the Sectaries say, that there is no place for punishment, if man want the liberty of his free-will, may be admitted, if by libertie of free-will be vnderstood, τὸ ἐκείνου, that which is of ones owne accord; In which sence many of the ancients, especially before Saint *Austin*, doe defend the liberty of free-will: For, whosoever sinneth, sinneth of his owne accord. But if by the liberty of free-will be vnderstood, τὸ ἰσὸς ἐξ ὅπου, an inclination, which is alike free, eyther to good or to euill, in those things which belong to faith and saluation, I constantly affirme, that man is worthy of punishment, although he want this liberty. It is sufficient to punishment, that he doth not onely sinne of his owne accord, but also voluntarily, and that hee himselfe is the cause of his necessity of sinning, and that hee doth applaud and please himselfe in this voluntary necessity.

X. Yet the *Arminians* doe obstinately persist, and doe maintaine, that it is in vaine commanded, if we haue not power to obey: That exhortations, promises, threats, and counsells are in vaine, if none of them can be neither perceiued nor performed by man; for that were as much as if a song should be sung to a deafe man; or as if one should command a blinde man to see; or one that is fettered to runne; or as if one should thus speake to the dry bones of them

them that are dead, *be ye conuerted, be ye conuerted, and see.* This is an old obiection of the *Pelagians*, as may be seene in *Saint Austin, lib. de perfect. iustitia. Ras. 6. & 11.* Where *Calestius* the *Pelagian* doth thus dispute: *Againe, it is demanded, whether man be commanded to be without sinne: For eyther hee cannot, and it is not commanded, or because it is commanded hee can: For why should that be commanded, which cannot at all be done? And Ras. 11. Certainly all those things which are forbidden, can as well be auoided, as those things which are commanded can be done: For that in vaine would be forbidden or commanded, which cannot be auoided nor fulfilled.* Here is very starke *Arminianisme.* *Calestius* tooke this argument from *Cicero*, as *Saint Austin* witnesseth, *lib. 5. de ciuitate Dei, Cap. 9.* where hee saith, That *Cicero* whilest by the denying of the fore-knowledge of God hee would make men free, made them sacrilegious.

XI. Ianswere to these things, that precepts, threatens, and counsels, &c. are in vaine, if man wanted the faculty of vnderstanding, and of willing or nilling something of his owne accord, and with reason and iudgement. But an vnregenerate man is indued with vnderstanding, and hath a will which is moued of its owne accord and incitation, and after fore-going knowledge and practicall iudgement. Nor is it alwaies true, that those precepts are giuen in vaine which cannot be fulfilled: For the intemperate man, who by custome hath brought on himselfe insensiblenesse, and cannot temper himselfe from lust and surfeiting, is yet tyed by the lawes of sobrietie and temperance. Neither is it any doubt, but that

the diuell, who is necessarily euill, and vnfit to yeelde obedience to God, is bound to obey God; for otherwise he should not sinne in being an enemy to God: So from a debtor, which hath consumed at dice a great some of money which he tooke vp at vse, that which he oweth is not in vaine nor vniustly required, nor can the creditor lose his right by the wickednesse of the debtor. Seeing therefore, that man by his owne fault procured on himselfe the disability of performing that which God would haue done, God doth not vainely and vniustly require from him the obedience which he oweth: For it is not equall that the sinne of man should profit him, and that therefore he should be lawlesse, because he corrupted himselfe with his owne wickednesse, and brought vpon himselfe the disability of paying to God the debt of nature, which God doth require of man, considered not as a sinner, nor yet as iust, but simply as hee is a debtor, and in as much as he is a creature subiect and bound to obedience. After the same manner, that a creditour requiring his debt, doth not consider the debtor as he is poore, or as he is rich, but simply as he is a debtor: God making his law, doth consider man after this manner, and so he doth consider him, when he doth adde promises and threatens to the Law, saying, *Doe this, and thou shalt liue. And choose good, that thou maist liue, &c. And make ye a new heart, for why will ye die O house of Israel? Exech. 18.* He is deceiued, surely he is deceiued; who thinketh that the commandments of God are the measure of our strength, seeing they are the rule of our dutie: For in the law we doe not learne what we are able to doe, but what wee ought

ought to doe; nor what now we are able, but what heretofore we were able to doe, and from what a height of iustice we fell by the fall of *Adam*.

XII. The Scripture doth supply most forcible proofes for this thing. Saint *Paul*, *Philip*. 2. 12. doth command vs to worke out our saluation with feare and trembling; but presently after lest it should be thought that this can be performed by vs, because it is commanded, he doth adde; *It is God which worketh in you both to will and to doe, of his good pleasure*. Thus *Ezech*. 18. 31. *Make you a new heart, and a new spirit*. But lest any should thinke that this is a thing of our free-will, in the thirty sixt Chapter of the same Prophecy, God speaketh thus: *I will take away the stony heart out of your flesh, and give you a new heart*. Thus *Isa*. 11. *Be ye converted to mee with your whole heart*; yet *Jeremy*, Chap. 31. 18. doth acknowledge that the conuersion of a sinner is the gift of God; *Turne mee O Lord, and I shall be turned*. And the last of the *Lamentations*, *Turne vs O Lord, and we shall be turned*. So *Deut*. 10. 16. God doth thus speake to the people: *Circumcise the fore-skinne of your heart*; yet Chapter 30. 6. it is declared who doth worke it: *The Lord thy God will circumcise thy heart*. Thus Christ, *John* 14. 1. commands vs to beleue in him, and yet hee saith, no man can come to him, except the father draw him, *John* 6. 44. and that by comming hee meaneth beleeuing. he himselve teacheth, v. 35. *He that commeth to me shall not hunger, and he that beleeueth in me shall neuer thirst*. And, *Phil*. 1. *Ephes*. 2. wee are taught that faith, and the act of beleeuing is from God. Finally, the Scripture will haue men to gaine their bread by

the sweat and labour of their hands, and yet neuerthelesse, wee are commanded to aske our daily bread of God, because the foude of the body, is the gift of God, but that which hee doth giue to him that worketh: For the blessing of God doth not come on idleneesse, but on labour. That I may not say many things: Doth not God require perfect obedience from the vnregenerate? Yes, and from the heathen, to whom Christ was neuer knowne: And yet if one should say that they might be perfectly iust, and altogether without sinne, he should attribute that to vnbeleeuers, which neuer happened to any faithfull man. Doth not *Arminius* himselfe acknowledge that some are vnresistably hardned, from whom yet God doth require perfect obedience?

XIII. Neither doth God therefore command in vaine, or are his precepts to no purpose: For God in commanding, exhorting, threatening, &c. doth affect man with the sence of his sinne; hee doth teach man his debt; what once hee could doe, and whence he fell: Also he doth propound a rule of iustice, lest any one should pretend ignorance for his sinnes: Finally, he doth ioine to his word the efficacy of the spirit, and he doth, as it were, arme and head it, and make it sharpe and effectuell. It is not in vaine to command him that is fettered to runne, if by that commandement his fetters are loosed. It is not in vaine to command a blinde man to see, if by those words wherewith this is commanded, the eyes of him that is blinde are opened: For the words of God doe work that in vs, which they command vs to do: They doe so command that they doe also worke; as his
words

words in the creation : God commandeth that which he would haue done, but hee giueth also that which he commandeth : and it is profitable for man to be pressed downe with the intollerable burthen of the Law, which doth exceede his strength, that he might the more couetously embrace the remedies offred in Christ. Excellently to this purpose Saint *Austin*, lib. *de corrept. & gratia. cap. 3.* O man, in the commandement know what thou oughtest to doe: in the word of correction and reproofe, know that by thine owne fault thou hast not that thou oughtest to haue: in prayer, know whence thou mayest receiue what thou wouldst haue. And in his booke, *de spiritu & litera.* God doth not measure his precepts by the strength of man, but where he commands that which is right, hee doth freely giue to his elect ability of fulfilling it.

XIV. The similitudes which these Sectaries vse to procure enuie to vs, are plainly contrary, and nothing to the purpose : They say, it is to no purpose to blame the blinde man, because he doth not see, although he hath pulled out his owne eyes; or to vrge him to worke, who hath cut off his owne hands. Concerning him that is blinde, I answer, that this example is brought by them vnproperly; for no blinde man, whether he is blinde by his owne fault, or by anothers, is bound to see: But hee that by his owne fault, is made wicked, and vnable to obey God, is yet bound to obey him: No man is bound to exercise naturall functions after they haue ceased; but the bond whereby the creature is bound to the Creator, can be wiped out by no occasion, much lesse by the wickednesse of man. But if any blinde man, had rather be

blinde, then see, and should refuse the remedies offered, should he not iustly be blamed? Such is the condition of man in the state of sinne; for he is not onely necessarily euill, but he will not be good, and he is delighted with his wickednesse.

XV. The similitude of him who hath willingly cut off his owne hands, hath the same defects; Wherevnto this is to be added; that the hands may be cut off, but the will, which is here signified by the hands, cannot be cut off: For euery most wicked man, is endued with a will, by which hee is alwayes bound to worship and loue God, although he hath corrupted it. Finally, the similitudes of naturall and ciuill things, are for the most part very vnfitly and absurdly drawn to morall things, and to religion. By the like reason, that ridiculous similitude of a man speaking to dry bones is dissolued; for these bones are not bound to moue themselues, but an vnregenerate man is bound to belecue, and to obey.

XVI. *Arnoldus, page 136.* hath these words; *We see (saith hee) that the Scripture doth often say, that he which doth beleue and is conuerted, doth seperate himselfe from euill, doth purge, quicken, sanctifie, saue, and circumcise himselfe, doth make him a new heart, doth put on the new man, &c.* Whence hee doth gather, that it may be said, that man doth seperate himselfe, although the Apostle saith, *Who seperateth thee? vnderstanding none but God.* The places noted in the margent, whereby he proueth these things, are these, *Ezech. 18. 31. Make you a new heart, and a new spirit. Iam. 1. 27 Pure religion, is to keepe himselfe vnspotted from the world. 1 Pet. 1. 22. Wee are commanded to purifie our soules.*

2 Tim.

2 Tim. 2. 21. *If any one purge himselfe, he shall be a vessell unto honour, sanctified, &c.* Luke 17. 33. *Whosoever shall loose his life, shall preserve it.* Deut. 10. 16. *Circumcise the fore-skinne of your heart.* All which places are besides the purpose, for they doe not say, that which *Arnel-dus* doth apply to them, *to wit*, that these things are done by vs, but they onely commanded them to be done: and I meruaile how so great a negligence hath crept on a man of a sharpe and acute wit: Yea, if these places should say that man gaue himselfe a new heart, that he did sanctifie, and quicken, and saue himselfe, yet it would not thence follow, that these things are done by our free-will; for it is familiar to the Scripture to say, that those are done by vs, which God doth worke by vs: Thus man openeth to God, knocking, *Reuel. 2. 20.* Thus the Apostles raised the dead: Thus the Pastors of the Church forgiue sins, *Mat. 18. Iohn 21.* Thus they saue soules, *1 Tim. 4. 16.* When yet without wickednesse, they cannot arrogate to themselves the title of the Sauour of soules.


XVII. And whether this doctrine tendeth of the concurrence of free-will with grace, and of the faculty whereby man may beleue, & vse grace if he will, or not beleue & refuse grace, and the totall cause of faith is assigned not to grace alone, but to grace with free-will; whether, I say, this doctrine, drawne out of the ditches and puddles of the *Semipelagians*, doth tend, it is easie to know: For it tendeth thither, that mans merits might closely be brought in, as it were by vndermining wayes: For a though these Sectaries doe at the first view, seeme to beare a hatred to merits, yet in many places, they doe establish them. The Epistle

against the *Walachrians*, hath these words, pag. 44. *Those whom God calleth, and to whom he doth before hand vouchsafe the grace of preaching, we confesse for the most part, to be such men; that their vertues doe deserue no lesse then this free bestowing of gifts.* Behold then, some men who deserue the bestowing of the gifts of God, and that before regeneration. *Arnoldus*, pag. 328. God giueth to the creature, performing obedience, that which is theirs of due. *Arminius* against *Perkins*, pag. 218. God, of his promise, and of due debt, doth giue life to him that worketh. And *Arnoldus*, pag. 433. doth speake of some, who by the helpe of grace, doe not make themselves unworthy, and doe not deserue that the spirit should cease to worke in them.

XVIII. It liketh me well, for a corollary, to set downe here the famous sentence of Saint *Austin*, ad *Simplicium*, quest. 2. This is manifest, that we will in vaine vnlesse God shew mercy; but I doe not know how it can be said, that God sheweth mercy in vaine, vnlesse we doe will; for if God hath mercy, we are willing, because it belongeth to that mercy, that we should be willing: for it is God that doth worke in vs to will and to doe, of his good will. And in the same place; The effect of the mercy of God cannot be in the power of man, that he should in vaine haue mercy, if man be unwilling, because if he will haue mercy on them, he can call them after that manner that is fit for them that they should be moued, and vnderstand, and follow.

CHAP. XXXVI.

Of the outward and inward calling, and whether the one be without the other.

I.  Although the workes of God, which are euery where before our eyes, doe abundantly testifie, and euen against mens wils, do shew the infinite power, goodnesse, and wisdom of God: yet this light is but dimme, and nearer to darkenesse, in comparison of the light of the word of God, whereby hee doth not onely giue vs assurance of his omnipotency, maiesty, and providence, but doth also reueile to vs his will: For surely the contemplation of the creatures doth not touch men with the sence of sinne, nor doth shew to a man the way of saluation and reconciliation with God: yea, there can be no profitable and sauing contemplation of nature, vnlesse those things, which in a doubtfull light, and in worne-out letters are hardly read, doe by the word of God; as it were through spectacles, appeare plaine and distinct to vs: Then at length doe we contemplate heaven with filiall eyes, as the entry of our fathers house, when God by his word hath dispelled this mist from our mindes, and hath declared sure tokens of his fatherly loue.

II. Furthermore, although the knowledge of the creatures doth not suffice to saluation, yet the Gentiles, who were instructed by no other teacher then nature, are therefore inexcusable, because they doe not vse these (although small) helpes, to as good purpose as they

they might: and because they endeavour to choake or deprave those naturall good notions, and sparkes of goodnesse and equity, which are put into them by nature: Therefore they alone doe profit in piety, by the teaching of the creatures, and are by the prickles of conscience stirred vp to the feare of God, to whom God hath vouchsafed the prerogative of his word.

III. But yet not all they that heare the word of God, doe come to saluation; but those in whom the preaching of the Gospell piercing deeply, and being admitted into them, doth change their hearts, and shed in their mindes a heavenly light: And these saving effects, are not to be ascribed to the eloquence of man, obtained to perswade, but to the secret efficacy of the holy Ghost, which is the true doctor of our soules, and that finger of God, engraving the law on the stony tables of our hearts. Thence it is, that the Gospell is called in the Scripture a two-edged sword, a hammer breaking the stone, the arme of God, and the power of God to saluation: Without which efficacy of the holy Ghost, preaching is but a dead letter, and a vaine sound striking mens eares; effectually onely to this, that the condemnation of the stubborne and rebellious hearer, should be the greater.

Hence ariseth a double calling, one outward, which is wrought by the outward publishing of the Gospell; the other inward, which is wrought by the powerfull drawing and change of the heart by the Holy-Ghost, by whom the word is made effectually. This inward change doth consist of two parts, *viz.* The enlightning of the minde, and the change of the will,

will, which change of the will, though it be latter in time, yet it is worthier in dignity : In so much that the enlightning of the minde, without the renewing of the heart, doth turne to our greater condemnation. This inward change is in the Scripture called conuersion, regeneration, the new birth, creation, and resurrection.

IV. Here wee haue somewhat to doe with the *Arminians*, and there is no small controuersie betweene vs : For they say, that the word of God, whensoever, and amongst whomsoever it is preached, is neuer destitute of its quickning power, neither is any one outwardly called, but hee is also inwardly drawne : And therefore they refuse the distinction of vocation or calling, into outward and inward. These are the words of *Arminius* against *Perkins*, Page 57. *The word is unprofitable without the Holy-Ghost, wherefore it hath the cooperation of the Holy-Ghost alwaies ioyned to it* : And this he saith being vnmindefull of that which hee had said a little before, where speaking of the word, and of the cooperation of the holy spirit, he saith ; *these two are almost alwayes ioyned together*, therefore not alwayes : Neither is *Arnoldus* vnwilling that *Arminius* should doubt in that thing ; for, pag. 432. he speaketh thus ; *It may be doubted whether Arminius thought that the inward succour of the spirit was alwaies, and in all men, ioyned with the outward preaching* : But that which the Master speaks fearefully and doubtingly, is openly and without any circumstance affirmed by his schollers. For *Arnoldus*, Chap. 4. would draw *Arminius* into this opinion, that the outward calling doth happen to none, without the inward :

inward : and pag. 433. The opinion of Arminius is, that the efficacy of the holy Ghost is present with all them, who at the first are called. The Arminians in their Epistle against the Walachrians, pag. 49. doe labour much to teach, that in those who are not converted, the word is not destitute of the quickning spirit. Arnoldus, pag. 464: teacheth, that this quickning force is ioyned, not onely to the preaching of the Gospell, but also to the preaching of the law, and that this change is made by the spirit, by the word of the Law, preparatorily, and by way of preparation; by the word of the Gospell, consummatorily, in respect of the finishing of it; and that so, as man cannot but receive that fence, and be affected with it, and in this action the spirit carrieth himselfe altogether passively: By which feeling, hee saith, the spirit doth allure the assent, the liberty of the will yet remaining safe and whole. This holy spirit working in mens hearts, by the knowledge of the law, Arnoldus doth put, even in Infidels and those that be not regenerate; which although it is not the spirit of regeneration, yet it doth dispose to regeneration.

V. This doctrine is repugnant, not onely to the holy Scripture, but also to experience and common sense: For we see many hearers of the word, that are no more affected with the preaching of it, then if lessons should be sung to them that are deafe; those whose mindes doth wander other-where, and doth neuer returne; besotted with such a stupidity, that they have no relish of the Gospell, no feeling of it, nor assent vnto it, although to other things they are not slow: Also there are very many, who when they heare the Gospell, receive it with gibing & laughter, as

an absurd thing, as the *Athenians*, *Acts* 13. 32. For Christ preached *as an offence to the Iewes, and foolishnesse to the Greekes*, because they are offended, and these mocke at it. I haue seene those, who being asked what they brought from the Sermon, and what they remembred, haue seriously answered, they could not discerne whether the Preacher spoke French or Latine.

V I. In such men, yea, and in Infidels, instructed in the law alone, the *Arminians* say, that the spirit of God doth worke, and doth necessarily, and (as they speake) vnresistably, giue the sence and feeling of the true doctrine, although he doth not giue the assent and agreeing to it, but by the helpe of free-will. Much more therefore among the *Arminian* multitude, there will be none, who is not drawne with the holy Ghost, and who doth not feele in him the quickning spirit: This flying in the ayre, doth not much differ from the fanaticall enthusiasme and inspiration of the Anabaptists, but that the Anabaptists will haue this sence and feeling peculiar to themselves; but these inno-uators will haue it to be common, both to the faithfull and to Infidels, yea to all, to whom either the Gospell is preached, or the Law without the Gospell.

V I I. It is to no purpose, to reckon vp places of Scripture, to ouerthrow this opinion: For hitherto belong all those places which wee haue brought, Chapter 34. to proue that an vnregenerate man, and an infidell, is vnable and vnfit to euery worke that is good and profitab'e to saluation: All which were false, if the quickning power of the holy spirit, did dwell

dwell in infidels, and vnregenerate persons, and if all men were drawne inwardly, and by an internall calling.

VIII. To this purpose are those places which teach vs, that they alone come to Christ whom the father draweth, *Iohn 6.44*. But according to *Arminius* all men are drawne, and are inwardly affected, by the holy Ghost: *As the winde bloweth where it listeth, so also the spirit, Iohn 3. 8*. Therefore hee doth not breath euery where. In the multitude of people God opened the heart of *Lydia* before the rest: When the Apostles were astonished, the theefe beleeued among the cries of the raging people, and so many impediments of beleeuing: One little call of Christ moved *Mathew*, that leauing the receipt of Custome he followed Christ; when the men of Capernaum, among so many miracles and good lessons, were hardned at the preaching of the Gospell: Whence it appeareth, that some men are drawne by the efficacy and power of the spirit, and some men are left in their naturall wickednesse. Whence is this difference? If dignity be respected, who among the vnregenerate is not vnworthy of the grace of God, seeing all men are of a stony heart, and are dead in sinne? But if the precedent disposition be respected, why are the men of Capernaum rather called by the Gospell, then the men of Tyre, seeing that Christ doth witnesse that the men of Capernaum were worse affected, and lesse inclined to repentance.

IX. *Arnoldus*, Page 445. doth contend, that the heart of *Lydia* was therefore opened, because shee was well affected and disposed, and that God therefore

fore opened her heart, because she opened it her selfe : For in that place shee is called, *οὐκ ἐκείνη τὸν θεόν*, one that was addicted to the worship of God, before she beleueed *Paul*. I might say that there are many who worship God with a wicked and vnlawfull worship : But I am more prone to this opinion, that I should beleuee that *Lydia*, a Jewish woman, was indued with the spirit of regeneration, and had receiued true pietie, and beleueed in the Messiah promised, although she did not yet know that Iesus the Sonne of *Mary* was the Christ, because he was not preached to her. Such a one was the Eunuch of *Candaces*, and *Cornelius*, who, *Acts* 10. is called a deuout man, whose prayers, and almes, and piety, was praised, before hee had heard any thing of Christ : These were some of those men, who as Saint *Luke* saith, Chapter 2.25. *Did expect the consolation of Israell*. I thinke it were wickednesse to account these among infidels, and among the rest of the Iews, who did blaspheme Christ, and dispise him preaching. Seeing therefore that *Lydia* was such a one, God opened her heart, that shee might attend to the words of Saint *Paul*, and might learne from him, that Christ, whom shee did expect, was already come, and that those thinges were fulfilled, which were fore-told of him by the Prophets.

X. Against these things, the *Arminians* bring some arguments, but so light, that they are dispersed onely with a breath: *Arminius* against *Perkins*, Page 57. doth say, that *Stephen*, *Acts* 7. 51. doth vpbraide and reproach the Iewes, that they did alwaies resist the Holy-Ghost. Hence the accure man doth gather

gather that these rebellious Iewes, were inwardly affected with the Holy-Ghost. But the following words doe declare what it is to resist the Holy-Ghost; for *Stephen* addeth, *Which of the Prophets haue not your fathers persecuted? to wit*, to persecute the Prophets, speaking by the inspiration of the Holy-Ghost, and to resist the Spirit speaking by their mouths, this was to resist the Holy-Ghost.

XI. I confesse that there are some men, who doe resist the spirit of grace, of whom the Apostle speaketh, *Hebrewes* 10. 29. and who doe strue against the inward suggestion of the Holy-Ghost. But there the Apostle speaketh of some few, who hauing embraced the Gospell with ioy, and hauing receiued some tast of the word of God, doe a while after, with an obstinate minde, and on set purpose turne their back to God, and doe cast out his grace, with indignation, and *doe sinne wilfully, after they haue receiued the knowledge of the truth*, as it is said, *verse* 26. who, that they are the same with them who sinne against the Holy-Ghost, doth hence appeare, in that the Apostle in the same place doth say, that their *saluation was past hope*, and doth say, *that there remaineth no sacrifice for their finnes*, and that there doth rest no hope of reconciliation for them. But this doth agree but to some few, and not to all; to whom eyther the law alone, or the Gospell with the law, hath bene made knowne: All which these Sectaries teach, are moued inwardly by the Holy Ghost, and haue a feeling of the true doctrine imprinted in them. Neither doe I thinke that the gifts of the spirit, which such men as these haue receiued, are the gifts of regeneration,

tion, or the spirit of adoption, or the true, proper, and iustifying faith, but onely some assayes of the spirit mouing the heart, at whose suggestion the will (being warmed with some slight heate, rather then enflamed) doth cleaue to the Gospell, vntill the benumbed appetites, perceiuing warre to be intended against them, haue raised themselues with greater force, and hauing shaken out of the heart that *superficiall* piety, haue turned it into hatred, and by the very incitations of piety, their hidden poyson bath more vehemently burst forth.

XII. *Arminius* in the same place doth hold vp, and as it were vnderproppe their tottering cause with that place of the Prophet *Esay*, Chapter 55. 11. where he hath these words: *So shall my word be that goeth forth out of my mouth, it shall not returne vnto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I send.* Surely this is to hit the nayle on the head: The meaning of *Esay* is plaine, for he saith, that the promises and threats propounded in the word of God, shall be executed, and that nothing was saide in vaine, and which should not be fulfilled. Here is no mention of the quickning efficacy of the spirit affecting mens hearts; nor if there were, could it thence be proued, that the spirit of God did worke in all, but in them alone whom he decreed to saue.

XIII. *Arnoldus*, Page 443. doth poure out a showre of places of Scripture, and yet hee doth not proue by them that which hee doth intend. That place, *Math. 23. 37.* doth not proue it. *How oft would I haue gathered thy children? &c.* For we haue shewed

in the fift Chapter, that these children were gathered together: Also if they were not gathered together, it would not follow that they were called any otherwise then by an outward calling.

XIV. That place, *Esay 65. 2.* doth not proue it: *I haue spread out my hands all the day to a rebellious people*: Nor that, *Prou. 1. 24.* *I haue called and ye refused.* For there it is spoken of the outward calling, and not of the efficacy of the spirit working in mens hearts.

XV. Nor that place, *Psal. 81. 14.* *O that my people had hearkened, that Israell had walked in my waies; I would soone haue subdued their enemies*: For these words meane nothing else, then what they plainly sound forth, to wit, that God would haue laid flat the enemies of Israell, if Israell had obeyed God: Here is no mention at all of the inward efficacy of the spirit.

XVI. Nor that of *Ezechiel*, Chapter 18. v. 31. *Make ye a new heart, and a new spirit*: For it is not proued by this place, that man doth make himselfe a new heart; seeing God in the 36. Chapter of the same Prophecy saith, *I will giue you a new heart, and a new spirit*: Much lesse is it hence proued that the Holy-Ghost doth worke in all men.

XVII. Nor that of Saint *Iohn*, Chapter 5. 34. *I seeke not the testimony of men, but these things I say that ye might be saued.* And verse 40. *Ye will not come to me that ye might haue life.* By which words, how it can be proued that the quickning power of the Holy-Ghost doth worke in all men, I confesse (and it is my dullnesse) I cannot conceiue.

XVIII. It

XVIII. It is not proued by those words of Saint Paul, 1. Tim. 2. 4. *God would haue all men be saved:* Of which words wee haue at large proued, Chapter 29. that this is the sence; God doth inuite to saluation, men of any sort, and of euery condition.

XIX. Nor by that place of Peter, *Epphes. 2. Chap. 3. v. 9. God is not willing that any should perish, but that all should come to repentance:* For it cannot be drawne out of this place, that the Holy-Ghost doth inwardly worke in all men, euen in those to whom the Gospell is not preached; but onely that God is not the cause of the ouerthrow of any one, & that he doth not reioyce in the destruction of man, as he is man: For otherwise, as the same man is a sinner, God doth loue the execution of his iustice.

XX. Nor is it proued by that place of *Ezechiel, Chapter 12. 2. Sonne of man, thou dwellest in the midst of a rebellious house, which haue eyes to see and see not, they haue eares to heare and heare not:* For there by eyes and eares, is not to be vnderstood sufficient grace to saluation, eyther mediately, or immediately, nor the operation of the Holy-Ghost working in the reprobates, but a knowledge in the heart, by which euen against their wills they did acknowledge that those things were right which were taught them by the Prophets; for they were admonished by so cleere instructions, and stirred vp with so seuerer threatens, that they could not pretend ignorance. This knowledge was giuen them, not by supernaturall grace working inwardly, nor by sufficient grace common to all men, by which they might haue beleeued and beene conuerted, if they would; but by the instru-

tions and documents of the Prophets, and by the law of God, knowne and perceiued in their minde, against which they did willingly harden their heart.

XXI. To the Scripture thus corrupted and depraued, hee doth ioine reasons that are no better: God (saith he) *should delude and mock men, if hee should offer them saluation, and should say that hee desired their saluation, and yet doth not call them to that end that they should be saued.* I answered, the end propounded to God, in calling by the Law, or by the Gospell, those whom he knoweth will not follow, is not that those whom hee calleth should not be saued: But Gods end is to require of man, that which he oweth, *to wit,* to obey God commanding obedience, and to beleue him promising. Nor is it any doubt but that God doth seriously call men: For in calling men, hee doth seriously declare what is acceptable to him, what man doth owe, and what he will giue to them that beleue and obey. But wee doe not say with *Arnoldus*, that God is bound to restore to man those powers which he lost, and to cure that disability of man, which man brought vpon himselfe. Furthermore, it is wicked audacity to goe about to prescribe meanes to God, which vlesse he follow, hee hath no way to escape the crime of iniustice, as if he should be compelled to pleade his cause before the tribunall of man.


XXII. *Arnoldus* proceedeth. *The same thing* (saith he) *God doth teach, when he doth expressly declare, that he will not be loaden with this vniust suspicion; that hee should require any thing of vs, to the performance whereof he would not giue vs sufficient power.* I omit that rude kinde

kinde of speaking, and which is not agreeing to God, when he saith, that *God will not be loaden with that vniust suspicion*; as if God feared the vniust suspitions of men. To the thing it selfe therefore I say, that this doctrine is most wicked, and there is scarce any that is worse: For seeing God doth require from vnregenerate men and Infidels, their naturall debt, *that is*, the perfect fulfilling of the Law; it followeth by this speech of *Arnoldus*, that the vnregenerate, and infidels themselves haue power, by which, without the knowledge of Christ, and without faith, they may perfectly fulfill the Law, and be without sinne. The *Arminians* themselves, doe say that God doth vnresistably harden some men; who although they cannot but sinne, yet from them, being hardned, God doth not lesse require perfect obedience, then before their hardning: For the creature is by no means, no not by the eternall punishments, exempted from his subiection to his creator. Nor is it to be doubted, but that the Diuels themselves, who are in eternall torments, are bound to beleue God; for they are therefore punished, because they doe not loue him. Also, if any one be punished for disobedience past, he is not therefore freed from the obedience that is due for the time to come.

But this peruerse doctrine, which doth gather by the commandements of God, what are the powers of men; and doth thinke that there is nothing commanded by God, to the fulfilling whereof powers are not supplied to man, is at large confuted in the 35. Chapter.

CHAP. XXXVII.

Of the distinction of grace, into sufficient, and effectuall grace.

I.  He distinction of grace into sufficient and into effectuall grace, is an old & worne distinction in the Schooles : But effectuall grace is taken two wayes. For it doth either signifie, that grace which is apt and fit to effect and worke; as when we call that medicine effectuall, and that remedy forcible, which although it be not taken by the sicke man yet is apt and fit to heale: Or we call that grace effectuall, which doth effect and worke in act; in which sence, effectuall is vsed for efficient, and the efficacy is vsed for the effect, or for the efficiency. The Philosophers say, that there is a double efficient cause, one in power, as the Architect and the Physitian; another in act, as hee that buildeth, and hee that cureth: Hence proceedeth that double acceptation of the word, *efficacy*.

II. The Papists thinke, that there is sufficient aide to conuersion giuen to all men: with which aide, they may so cooperate with the helpe of their free-will, that they may be conuerted, although there come no other effectuall aide: And by effectuall grace, they vnderstand that grace which is efficient, and doth bring forth its effect.

III. The *Arminians*, who in the question of grace and free-will, doe so dresse and trimme vp Popery, as the Papists doe Pelagianisme, doe often vse that distinction

distinction of sufficient and effectuall grace; but with such a floating speech, and affected ambiguity, that it is hard to know what is effectuall grace with them. *Arminius* against *Perkins*, pag. 245. doth say, that that is effectuall grace, which doth in very deede worke the effect; and hee doth bring these examples: God was able to make many worlds, but hee did it not effectually; Christ was able to saue all men, but he did it not effectually: Which speech is certainly absurd, and deserueth to be laughed at; for he speaketh, as if God did something not effectually, or as if hee had created many worlds ineffectually: For in stead of *to doe effectually*, hee ought to haue simply said, *to doe*, or *to make*.

IV. But *Arnoldus* being as *Diomedes*, *melior patre*, better then his father, doth forsake *Arminius*: For he, pag. 397. hath these words; *That thing is said to be effectuall, not which doth effect any thing, but which is so powerfull to doe something, as is an effectuall remedy, and forcible meanes*. Thus the Patrons of error, are fallen out betweene themselves. But here I am bound to patronize and maintaine *Arminius* against his Scholler: For if effectuall grace be taken for that which doth effect and worke in act, then this distinction of grace into sufficient and effectuall may be admitted; because there are many things of sufficient power to worke, which yet doe not worke in act; as the absent Phylitian, and the sleeping Phylosofer: But it cannot be said, that one grace is sufficient to worke, and another is fit and apt to worke, for these two are both one; neither can any thing be spoken more absurd y, then that there is some grace

sufficient, which is not fit to worke : That cannot be an efficient cause, which is not of sufficient power.

V. Therefore according to *Arminius*, the meanes to faith and saluation are administred to all sufficiently, but not effectually and efficiently. But according to *Arnoldus*, God doth administer these meanes to all men, both sufficiently and effectually ; for he had rather take efficacy for aptitude and fittnesse to worke, then for efficiency and the working it selfe ; that he might say, that the efficacy of grace doth not depend on free-will : For if he had taken efficacy for efficiency, then he must have said, that the efficacy of grace doth depend on free-will : For the Schoole and followers of *Arminius*, doe hold this by the teeth, and doe cry out with one mouth, that the effect or efficiency of grace, doth depend on free-will. God indeede doth giue grace and sufficient power to conuersion, but that man is conuerted, or not conuerted in act, is in the power of free-will. *Arnoldus* doth teach this at large, 447. *We determine* (saith hee) *that the vse of grace is subiect to mans will, so that man may vse it, or not vse it, according to his naturall liberty*: And a little after, speaking of a man furnished with the power of grace, hee saith, that *the effect of the mercy of God, is in the power of man*. And pag. 448. he teacheth, that if efficacy be taken for efficiency, man maketh grace ineffectuall : For *Arnoldus* was ashamed to adde the other member, and to say that man made grace effectuall or ineffectuall ; and yet there are other places brought by vs out of their writings, which are equipollent and of like force with this speech : as also that
which

which he saith, pag. 449. *Man, if he be not wanting to himselfe, may convert himselfe.* The Reader therefore shall marke how pestilent this doctrine is (which the *Arminians*, restrained as it were with shame, doe scarce at any time viter without ambiguities;) *That the grace of God is effectuall* (that is, *efficient and working*;) *it is to be attributed to free-will, and the efficiency of the grace of God is subiected to the will of man.* By which speech they meane this; that God doth saue man, if man himselfe will, for this it is to depend on mans will.

VI. The Orthodoxe Churches doe much differ from this doctrine: For how can we be conuerted by the grace of God, if wee will, seeing that this very thing that we are willing, is the grace of God, yea, it is conuersion it selfe? For he that doth seriously desire to be conuerted to God, is already in some part conuerted. But of these things we haue already spoken much, and more shall be spoken, when wee treat of the manner by which the grace of God doth certainly worke conuersion in vs, which manner, the *Arminians* call (by an odious and rude word) irresistibility.

VII. But in the tearme of sufficient grace, they doe not onely differ one from another, but every one of them differeth from himselfe: For they will haue sufficient grace to beleeu, & power of beleeuing to be giuen to all particular men.* And yet the same men say, that no man can beleeu in act, and vse well this vniuersall grace, without speciall grace. O your faithfull stability! Can that be called sufficient grace, which doth neuer bring forth that effect for which it is giuen, vnlesse some other speciall grace come to it? Is

* Arnal p. 407.

*Licet sit generalis gratia quod homines domi-
nis possint recte
viri: tamen quod
actu recte vsu-
tantur à speciali
gratia est. Poten-
tia enim in actu
non producitur
nisi per auxili-
um alterius gra-
tie subsequenter,
quod specialis est
quia non omni-
bus coniungit.*

that a sufficient cause, which doth neuer worke alone? Or is any thing lesse agreeable to reason, then with *Arminius*, to make one kinde of grace, which is sufficient, by which the sinner may be conuerted, but is not conuerted, and another which is effectually, by which the sinner is conuerted? Is it not of the same power and faculty to be able to doe, and to doe? to be able to see, and to see? Surely, a giddinesse hath ceased on these men, while they study for subtiltie.

VIII. I am deceived, if *Vorstius* did not discern this; and therefore in the twentie and twentie one *sections, Collat. cum Piscat.* he doth make two kinds of grace, one sufficient and altogether necessary, which God doth give to all them that are called: the other extraordinary, superabounding, and singular, by which men are indeede conuerted; and hee doth reiect them that say none at all are conuerted by that former grace: For (he saith) that God hath not promised to conuert all that are conuerted, with this more then sufficient helpe, and superabounding efficacy of grace.

IX. But we taking the tearme of effectually grace, for that grace which is apt and fit to worke that for which it is given and appointed, doe acknowledge no sufficient grace which is not effectually, *that is*, apt to worke that for which it is given and appointed, whether it doth effect and worke alone, or with others; which I do purposely adde, because ofentimes to one effect and perfect action, many causes doe concur; as to Learning, Nature, Art, and exercise doe concur; to the fertility and fruitfulness of the field, the good-

goodnesse of the soile, the sunne, raine, and convenient manuring doe concurre.

X. And seeing that in the concourse of causes, to the producing of one effect, there are certaine causes, that doe not onely worke with others, but which doe also worke by others, and doe giue efficacy and power to the adioyning causes: So in the conuersion of man, the holy Ghost, and the preaching of the word, doe concurre, but the spirit doth giue efficacy to the word: For in vaine are the eares beaten on, vnlesse God open the heart, and with the word, doth inspire his secret power.

XI. And we acknowledge that there is no grace absolutely sufficient, eyther to conuersion, or to faith, or to saluation, without the spirit of regeneration, and knowledge of Christ. And we condemne the schoole of *Arminius*, teaching that all men, euē the heathens, to whom the name of Christ hath not come, are indued with sufficient and sauing grace, to come to faith, and by it to saluation.

XII. Yet the outward meanes to saluation, that are largely administred without the inward efficacy of the holy Spirit, may in some measure be called sufficient grace, not onely because they suffice to make them inexcusable, but also because these meanes ought to suffice to come to saluation, if man were such as he ought to be. For if any thing is wanting to that grace, the defect is bred on his part who is called, not on his part who calleth, who, by the rule of iustice, is not bound to supply inward dispositions, because man is bound to giue them of his owne, and to bring them of himselfe: Nor is God bound to restore

store them to man, after man hath lost them by his owne fault: Therefore God doth iustly say, *Esay 5. What ought I to haue done more to my vineyard, that I haue not done to it?* For, speaking after the manner of men, God is said that he ought to doe that which his iustice doth require, and which if he should not doe, there would seeme to be cause of expostulating: But that God doth there speake of the outward meanes, doth hence appeare, because he compareth the benefits bestowed vpon Israel, to a planting in a fruitfull place, to a digging, to fencing with a hedg, to gathering out stones, and to the building of a Tower: But there is no mention of the secret vegetation and growth of it, of the fauourable fitnesse of the ayre, of the seasonable raine, which are things rather of an inward and secret power. Furthermore to that question whereby it is demanded, whether God doth giue to seuerall men sufficient grace, this place of the fifth of *Esay* is not properly brought; where it is not spoken of that sufficient grace which God doth offer or giue to seuerall men, but of that which he giueth to a whole nation: For the gift of the spirit and the power of beleeuing, which *Arminius* will haue to be giuen to seuerall men, is a gift which is giuen to particular men seuerally, and not to a whole nation taken together. But concerning this sufficient grace, a particular Treatise is to be made.

CHAP. XXXVIII

The opinion of the Arminians concerning vniuersall grace, which is also called sufficient grace.

I.



N that Series, and ranke of the foure decrees, in which the *Arminians* doe comprehend their whole doctrine of Predestination, the third decree was this, whereby they say, that God decreed to administer and supply the meanes necessary to faith and repentance, sufficiently on all and seuerall men. *Arnoldus* will haue these meanes to be effectually administered to all, because by efficacy hee vnderstandeth aptitude and fitnesse to effect and worke.

II. Not that these Sectaries will haue the meanes to faith and saluation to be equally administered to all: For they will haue them to be supplied to some more sparingly, to some more liberally; yet to all, in that measure that may suffice to beleue, if they will, and by which all men are disposed to viuification, so that it is not hindred by God, but that all men may haue faith, and by beleueing be saved.

III. And they thinke that God doth irresistably giue to all men the * power of beleueing: But not the act of beleueing it selfe, whereunto although God doth giue sufficient grace to all men, yet they will haue it to be in the power of free-will to vse this grace, or not to vse it, to beleue or not to beleue: For God doth not * supply these sufficient meanes by a precise intention of sauing any particular person; but

* Arnold page 336. *Dicit Ar-*

*minius gratiam
quia facit
but*

credendi datur
quam plurimum,
dicat omnibus
communem esse,
an proinde negat
gratiam esse?
Arminius in
Perkins. p. 256.
257. Quamvis
refutatio in 1.
Quid enim si
quis dicat: immo
in universum ho-
mines habere po-
tentiam credendi
et saluum con-
sequendi si vo-
lunt? Et hanc
ipsam potentiam
esse naturam homi-
num divinam
collatam, quo suo
argumento con-
futabit illum.

but he doth minister to all and particular men, those means which suffice to shew that God doth seriously, & from his heart desire the saluatiō of al men, & that it is not hindred by him, but that all men shold be saved.

IV. They say moreover, that there are some men to whom this sufficient grace is administred more sparingly, to whom, notwithstanding, God is prepared to giue more meanes, if they will vse those well which they haue; according to that speech, *To him that hath it shall be giuen.* These are the words of Arminius against Perkins, Page 259. & 260. *The Gentiles while they were made destitute of the knowledge of God, yet God hath not left them without a testimony, but even at that time, he made knowne to them some truth concerning his power and goodnesse, he also preserved the law engrauen in their mindes, which good things if they had rightly used, at least from their conscience, bee would haue giuen them greater grace, according to that saying: to him that hath shall be giuen.* Neither doe they doubt, to say that the Gentiles, destitute of the knowledge of the Gospell, may as well come to those good things which are offered in the Gospell, as those to whom the Gospell is preached. Heare the words of Arnoldus, Pa. 105. 106. which when I read I trembled at: *Although (saith he) many nations are destitute of the ordinary preaching of the Gospell, yet they are not precisely excluded from the grace of the Gospell, but alwaies the good things which are offered in the Gospell doe remaine equally propounded to them as to the rest, who doe enioy the priuiledge of the preaching of it, so that they performe the conditions of the covenant.* Oh * the faith of God and men! Hath Satan so much liberty, that in this light of the Gospell he should stirre

* Arnold. page
360. Deus in-
discriminatum
statuit media ad

vp men, who should openly teach and write, and that vnder a pretence of piety, that an entrance into heauen doth lie open, and that saluation is propounded as well to heathens and infidels, to whom not so much as the name of Christ is knowne, as to those to whom Christ is preached? But of these things hereafter. But by the way it is to be obserued, how this man doth confute those things which himselfe hath laid downe, and by the adding of an absurd, and impossible clause, doth destroy those things which he had builded vp: For he saith that saluation, is no lesse propounded to heathen men, then to Christians. so that they fulfill the conditions of the Couenant: These conditions are, Faith, and Repentance; but how should he beleue in Christ, who is ignorant of Christ? how should he repent to whom God hath not given the spirit of regeneration? Thus is the Reader openly deluded.

V. Nay what shall wee say to this, that they doe not onely affirme, that God doth giue sufficient grace and power of beleeuing to all men, but that also they contend, that God is bound and tied to giue this grace, and they make lawes to God himselfe. That there is danger lest an action of iniustice should be entered against God, or that he had no reason of his iustice, vnlesse some one of the *Arminian* sect, had helped him with profitable counsell. *Arnoldus*, page 262. hath these words: God when hee doth propound the new covenant of grace, and doth promise remission of the fault committed, vnder the condition of new obedience, hee is most of all bound to giue power, whereby man may fulfill that condition: For otherwise it cannot be iudged that God doth seriously offer this grace. Boldly, and imperiously

*suam admi-
strare. Et page
372. Etiam
Esbriele ante ad-
uentum Christi
morte ad fidem
in Christum suffi-
cienter & effica-
citer adiuuabatur.
Et page 443.
Deus nihil a no-
bis exigit ad
good vires suffi-
cientes non des-
t. Ibid Si peteres
ab homine ali-
quid nec daret
ad obsequendum
colligeret vbi
non spernit.*

Hi affinia habet Vortius, Collat cū Piscat. Sect. 19. Vult feri verba hac suat, lib. de officio hominis Christiani. F. 3. Constat huius erroris est quod creditum fuit nullum salutem & iustitiam fidem nequam fuisse nisi fidem in Christum. Vide Beztium. Discept. Epist. 73. & 67.

imperiously spoken. The cause of this assertion hee doth render, page 443. God (saith he) doth shew that he will not be loaden with this vniust suspicion, that hee should require any thing from vs to the performing whereof hee will not giue vs sufficient power. And this hee saith is shewed by God, when hee teacheth that hee doth not gather where hee hath not scattered.

V.I. Nor is the audacity of *Vortius* lesse, *Collat. cum piscat. Sect. 8.* God (saith he) by the law of his nature, that is, of his naturall iustice, goodnesse, and providence, is alwaies bound, at the least to will those good things to men, without which they cannot eyther be men, or simply attaine to that end which is propounded to them by God. Behold men that are ready to giue sentence vpon God himself, if he shall do any thing that is not equall, or is against that rule of iustice laid downe by them. It cannot be said how much these things doe differ from Christian modesty: Surely if those things were true which they affirme, it were the part of pious and prudent men to keepe in these things, lest they should seeme to goe about, eyther to prescribe something to God in the worke of saluation, or to put God in mind of his dutie.

V.II. This doctrine doth rest on two false principles. First; that God doth require nothing of man, which cannot be performed by man. Secondly; that the condition of the new couenant, that is, Faith, is not commanded by the law, nor is a naturall debt, and that the power of beleeuing is not lost by the fall of *Adam*: The former of which principles is drawne out of the dregges of *Pelagianisme*, and is refuted by

vs, in the 44. and 35. *Chapter* : The latter we haue ouerthrowne in the whole eleauenth *Chapter*. The law is the naturall debt of man : This law commanding that God be loued and worshipped, doth command also that hee be beleueed, speaking and promising : Therefore when man by the sinne of *Adam*, lost the power of obeying God, and of louing him, he lost also the powers of beleueing his promises. When God doth require this faith of man, hee doth require nothing but what man doth owe, and hee is not bound to restore to man those powers of beleueing, which he lost : Neither can he be accused of iniustice, if hee doe not restore them; nor in this thing is he subiect to the lawes of the *Arminians*, or doth feare their aduerse and contrary iudgements.

V III. But when they come to explaine the nature of this vniuersall grace, they doe very little differ from the *Pelagians* : For *Pelagius*, lest he shou'd seeme to be an enemy to grace, doth ascribe to it euery good worke that is done by man : But by grace hee did vnderstand nature it selfe, because it had bene made and created by God : But according to *Arminius*, nature is one thing, vniuersall Grace is another : Nevertheless he will haue sufficient grace to be giuen to all & particular men, and that nature is in no man to whom God doth not giue sufficient grace to obtaine faith, and by faith saluation; whence it cometh to passe, that according to *Arminius*, sufficient grace doth extend it selfe as farre as nature. *Pelagius* doth confound nature with grace; but *Arminius* doth ioyne nature and grace together, so that nature is in none, to whom grace is not giuen; which grace

how little it doth differ from nature, doth hence appeare, in that the *Arminians* will haue the right vse of this grace to be nothing else then the right vse of that naturall light and knowledge which is engrafted in euery one, by the contemplation of the creatures, and by the law of nature; so that the vse and office of grace and nature is altogether the same; when rather the Scripture teacheth that the right vse of grace, consisteth in the change of nature. If these things are true, all the arguments both of vs and of the auncients doe fall to the ground, by which they doe proue that the grace of God is a thing diuerse from nature, and that because nature is giuen to all, and the grace of God is the priuiledge but of some: For *Arminius* will haue sufficient grace to faith, and by faith to saluation, to be common to all men.

I X. Arnoldus, pag. 418. doth call that sufficient grace which is giuen to all men supernaturall grace, lest hee should seeme to confound it with nature; but a little after he addeth; *It is demanded, whether that grace be not present to all men, by which they may rightly vse that light of nature, not yet restored to the integrity thereof, as reliques and remains of that light, that is, may worship God according to the measure of those remains.* Doe you heare that all men haue that grace whereby they may rightly vse nature, and worship God; and that that grace is present with all men, and therefore also to Infidels, and to the vnregenerate, and to them that know not Christ: and that the power of that grace which is common to all men, is placed in the right vse of nature? The same man, *pag. 405.* doth say, *It is the property of generall grace, that men should be able*
rightly

rightly to vse those gifts: And hee speaketh of the gifts of nature.

X. The same man, *pag. 112.* speaking of vniuersall grace, doth say, that there is a certaine calling which is common, and that there are common documents & instructions of nature, by which God doth call all men whatsoeuer, to some measure of the knowledge of himselfe, and doth leaue them gifts according to the measure of the calling.

XI. Yet he denieth, that of this common grace, which is giuen to all, by which all men may rightly vse the gifts of nature, that it will follow he reof, that grace and nature are of an equall extent: *For (saith he) although it be in the power of generall grace, that all men may rightly vse those gifts, yet it is from speciall grace that they may rightly vse them in act: For that power is not brought into act, but by the helpe of another subsequent and following grace, which is speciall, because it doth not happen to all.* This learned man, surely hath assigned and set downe, a fond and vnfit cause why this common and sufficient grace is not equally extended as farre as nature, *to wit,* because this common grace hath neede of the helpe of speciall grace. Which is as much as if I should say, that the seeing faculty in man doth not extend as farre as mans nature, because it hath neede of the light of the sunne, that it may see in act, as if that which doth want the helpe of some thing, may not extend it selfe as farre as nature: There is scarce any naturall faculty, which can worke without the helpe of some other faculty, or of some inward or outward aide; and so there will be nothing at all naturall in man. I omit that *Arnoldus* doth strike him-

sette with his owne thing; for while he saith, that sufficient grace doth not worke without the helpe of some other speciall grace, he doth plainly deny it to be sufficient.

CHAP. XXXIX.

Vniuersall sufficient Grace is confuted by sundry places of Scripture.

1.



His doctrine which doth place in an infidell and vnregenerate man grace, which either mediately or immediatly may suffice to the obtaining of faith or saluation, without any knowledge of the Gospell and faith in Christ, doth pull vp Christian Religion by the rootes, and is contrary to Scripture and experience.

II. First of all, it must needs be that all doctrine in matter of our saluation, which doth not rest it selfe on the testimony of the scripture, must fall to the ground: But the Scripture doth no where say, that God is bound to giue increases of grace to them who haue rightiy vsed naturall light and vnderstanding. It doth no where say that a man without faith can rightly worship God. It doth no where say that God is bound to giue to all men, mediately or immediatly, power to belecue and fulfill those things which are commanded in the Gospell: It doth no where say that supernaturall grace is giuen to all men, by which they may rightly vse naturall light: It doth no where say, that the Gentiles who are ignorant of Christ, are led

led by the hoily Ghost. These are the forgeries of idle men, whom an euill itching of wit, and a bad custome of disputing hath ceased on.

III. This doctrine is confuted by all those places of Scripture, by which we haue proued that an vnregenerate man doth want free-will in those things which belong to saluation: For thereby it is proued, that an vnregenerate man hath not power of beleeuing, and cannot worship God with that worship which is pleasing to him, nor dispose himselfe to regeneration.

IV. Adde to these the testimony of the Apostle, *Ephes. 2. 12.* where speaking of the Gentiles, before the word of God had beene made knowne to them, he saith, *that they were without Christ, hauing no hope, and without God in the world.* You see that they who are without Christ, haue not God; and how can they be said to be without God, whom these Sectaries say, haue sufficient grace by the helpe whereof they may beleeue, and worship God, and vse rightly the light of nature? Surely these things cannot stand together.

V. The same Apostle, *Rom. 10. 14.* saith, *How shall they beleeue in him, of whom they haue not heard?* By these words, he doth plainly enough teach, that the Gentiles, to whom Christ was not knowne, could not beleeue: But *Arminius* will haue the power of beleeuing to be giuen mediately or immediately to euery man.

VI. The Apostle proceedeth: *How shall they beleeue in him, of whom they haue not heard; and how shall they heare without a preacher: and how shall they preach,*

except they be sent: Let these words be weighed and considered of. Saint *Paul* is of opinion, that Christ cannot be beleueed in, vnlesse the Gospell be heard; and that the Gospell cannot be heard, vnlesse preachers be sent: This being laid downe, I say, that God doth doe nothing in vaine; but he should in vaine giue power of beleueing the Gospell to all; vnlesse he should send those who should preach the Gospell: now to the greater part of men, he doth not send the preachers of the Gospell; therefore he doth not giue to them all, the power of beleueing, nor sufficient grace to beleue.

VII. The same Apostle, 2 *Tim.* 1. saith, *that God hath called vs with a holy calling, not according to our workes, but according to his owne purpose and grace.* The *Arminians* therefore doe falsely thinke, that God doth giue supernaturall light, and the knowledge of his Gospell, to them who by free-will haue rightly vsed sufficient grace, and the light of nature: For if this were true, our calling should be altogether for workes, and according to workes: For the good vsing of sufficient grace, and of that light which is naturally engrafted in man, is a good worke; for the beholding of which, the *Arminians* will haue God to call man by the Gospell, and to enlighten him with greater vnderstanding. The *Arminian* conferrers at the *Hage*, pag. 86. doe say, *That God doth send his word, whether it seemeth good to him, not according to any decree, but for other causes, lying hid in man.* These men will haue the cause why God should send his word to some rather then to others, to be in man himselfe, and not in the good pleasure of God: Which speech doth plainly make
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make man to be called, in respect of workes, and according as man is affected, and fitted to obey him calling; when yet it is manifest by experience, that the most vnworthy, and worst affected men, are often called by the word of the Gospell, as the *Romanes*, the *Corinthians*, &c. And where sinne abounded, there grace abounded, *Rom. 5.* That it might not be of him that wil- leth, nor of him that runneth, but of God that sheweth mer- cy, *Rom. 9.*

VIII. Christ saith, *Iohn 15. 5.* Without me, you can doe nothing. That which is said to the Apostles, is said to all; for as many of vs as are without Christ, can doe nothing. These Sectaries doe offend against this saying of Christ, when they teach that they who haue not knowne Christ, and who doe want faith, may be- leeuē, and worship God with a worship pleasing to him, and may doe the will of the father.

IX. Whom God hateth from the wombe, to them he doth not giue sufficient and sauing grace; for this were to loue them: But God hated *Eſau* from the wombe, *Rom. 9. 13.* therefore he did not giue him suf- ficient and sauing grace. For although *Malachy* spea- keth these things of a temporall reiection, yet it suf- ficeth to the present matter, that this reiection (as *Ar- minius* confesseth) is laid downe by Saint *Paul*, as a type of the spirituall reiection. So that there are some whom God hath reiectēd with a spirituall reiection, before they haue done either good or euill; therefore hee doth not giue them sufficient meanes to faith, or to saluation: for this cannot be made to agree with hatred.

X. Were those Israelites furnished by God with

sufficient grace, to whom God himselfe, *Deut. 29. 2.* doth say, that among so many miracles he did not giue a heart to vnderstand, nor eyes to see? *God hath not giuen you a heart to perceiue, and eyes to see, and eares to heare vnto this day.* This place hath driuen *Arnoldus* to his shifts, therefore hee seeketh for helpe from his audacity: For those words, *I haue not giuen you a heart to perceiue*, he saith, haue no other meaning, then *that ye haue not a heart*: And these words, *I haue not giuen you*, hee doth quite blot out; yet a while after, by the weaknesse of his forehead, as being ashamed of it, leaving this exposition, he doth adde; *Although God hath not giuen them such eyes and eares, it doth not follow, that God was unwilling to giue these things to them; but God was willing to giue these things to them, and they were wanting to themselves, by their pride, ignorance, and sluggish dulnesse*: But hee doth not cleare himselfe by this; yea, rather hee doth more entangle himselfe: For I demand, whether they had an heart to vnderstand, and eares to heare, before they had shewed themselves refractory & rebellious? If they neuer had, then we haue ouercome; for then we haue a cleare example of some men to whom a heart and eyes were neuer giuen, and therefore not sufficient grace: But if *Arnoldus* saith, that they had these things at the beginning, but they afterward lost them; then he will accuse God himselfe of a lie, who doth directly say, that he neuer gaue them a heart, nor eyes to this day.

XI. Was sufficient grace giuen to the men of Tire & Sydon, to whom Christ would not haue his Gospel preached, although they were not so farre from repentance, as the men of Capernaum, to whom Christ himselfe did preach the Gospel?

XII. In

XII. In the meane while the reader shall obserue the ridiculous wit of this man, flying the encounter. Hee saith, that God was willing to giue to the Israelites a heart to vnderstand, & eyes to see, & that he was prepared to giue them, but was hindred by the Israelites that he might not giue them: Therefore (if this man be beleeued) they were able to obey God, before he had giuen them a hart; but to obey, is it selfe to haue a hart, therefore they might haue had a hart, before they had a hart; which are things which cannot stand together: he doth therefore as much as if he should say; God hath not giuen them a hart, because they were without a hart: as if the Physitian would not heale the blind man, because the blinde man would not see the Physitian comming.

XIII. And if, as the *Arminians* doe thinke, God doth command nothing, to the fulfilling whereof hee doth not giue sufficient grace; I would haue them tell me, whether God commanding *Pharaoh* to send away the people, gaue him sufficient grace, by which he might obey the commandement of God: when on the contrary, the Scripture doth witnesse, that God hardned his heart, that he might not send away the people.

XIV. And seeing there are some whom God doth harden, and that (as the *Arminians* say) vnresistably; doth God giue to those men so hardned, sufficiēt grace of fulfilling the Law, to the fulfilling whereof every man is bound? doth he giue to every man sufficient grace to the perfect fulfilling of the law? No truly; for why did Christ make himselfe obnoxious and subiect to the law, but that hee might fulfill that for vs, which could not be fulfilled by vs? *Rom* 8. 3.

XV. Christ, *Mat.* 11. doth thus speak to his Disciples;

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It is giuen to you to know the secrets of the Kingdome of heauen, but it is not giuen to them : Doth he not say that the grace of knowing the secrets of the kingdome of heauen, is not at all giuen to some? & yet without this grace, all other grace is vnprofitable to saluation. Here therefore I demand, whether they, to whom it was not giuen to know these secrets, could know them? It appeareth by the words of Christ, that they could not; and yet the same men are commanded to learne and know these secrets, and to beleue them: For here it is spoken of those to whom the Gospell was preached: And if they could not know them, because it was not giuen to them, it appeareth that sufficient grace to know and learne those things was not granted to them.

XVI. The Apostle, *Acts 14.* saith, that God in times past, suffered all nations to walke in their owne waies. And, *Psal. 147.* it is said, *Hee shewed his Statutes to Israel; He hath not dealt so with any nation; And therefore they haue not knowne his Statutes.* And *Mathew, Chap. 4.* saith, that the Gentiles, to whom the Gospell had not yet shone, *sat in darknesse, and in the shadow of death.* Who dares say, that sufficient grace to obtaine faith, was giuen to these men? For example sake, did God in the time of the Machabees, giue sufficient grace to the Mores and the Americanes to beleue in Christ, and to obtaine saluation: By what testimony, or by what reason shall it at length be proued that these Nations were furnished with sufficient grace, and were called with a sauing calling? The booke of nature was before their eyes, they had some notions of that which was right and good imprinted


printed on their hearts, but darkened with a great mist : Yet neither by these things, nor by that sufficient grace, destitute of faith, did euer any of them come to faith or saluation : Nor could the *Arminians* yet bring an example of any one, who by these helps haue come to faith? Yet *Vorsinus* is shameles, for, in the sixe and twentieth Section. *Col. cum Pis.* he saith, that these people were not simply destitute of necessary helpe, and that God vouchsafed them some crummes of the heavenly bread, which were mediately sufficient. This man of a prepostrous wit, doth strew vs here the crummes of his small eloquence, and doth cloath his new doctrine with vnusuall tearmes, which because he doth so proffer, that hee will haue them to be beleued without prooffe, it is as easily reiected by vs, as it is affirmed by him.

VII. That speech of Christ, *Iohn 6. 44.* is of no small moment, nor carelessly to be read. *No man can come to me vnlesse the father, who sent mee, draw him.* Whereunto that, *verse 65.* is agreeable; *No man can come to me, except it were giuen vnto him of my father.* Out of which places we thus reason : Whosoever is not so drawne that he come, is not furnished with sufficient grace to come : But many are not so drawne ; Therefore many men are not furnished with sufficient grace to come. The Maior is proued by the words of Christ!; *No man can come to me, except the father draw him :* For if thou must be drawne that thou maist come, it is plaine, that they that are not drawne doe want grace and power whereby they may come ; and therefore that they are not furnished with sufficient grace ; and that there were many that were not drawne

drawne, is proued by the same words of Christ: for he setteth downe the cause, why the men of Capernaum could not come, nor beleue, *to wit*, because they were not drawne: Therefore *Arminius* against *Perkins*, pag. 219. doth wrongfully demand, as one doubting; *What if all men are drawne?* To deuise many kindes of drawing, is nothing to this matter; for it sufficeth to the present question, that it is spoken in this place of such a drawing, without which, no man doth come to Christ. Let these Sectaries faigne whatsoever kinde of drawings they will, so long as it is manifest, that by them no man euer came to Christ, and that he that is not drawne by that drawing whereof Christ speaketh here, is not furnished with sufficient grace; which the *Arminians* themselues doe acknowledge, while they confesse that by that sufficient and helpfull grace, no man is conuerted, vnlesse another speciall grace hath come to it: Whence it followeth that that generall grace is not sufficient.

CHAP. XL.

The same sufficient and vniuersall grace is impugned by arguments and reasons.

- I. irst of all, this opinion of sufficient grace, doth manifestly delude God, while it doth faigne, that God seriously and from his heart doth desire to saue all men, and to that end doth giue all men sufficient grace by which they may be conuerted, and beleue: but hee doth so sparingly administer this grace, to the greatest part of mankind, that no man can be named in the whole

whole world who hath bene saued by this sufficient grace, seeing that no man, destitute of faith, and of the knowledge of the redeemer, hath euer rightly vsed those naturall gifts, or hath worshipped God with a worship that is pleasing to him: Neither could the *Arminians* yet bring any example; nor if they could bring one or two examples, they could not thereby wipe away that blot which they set vpon God. For he thinketh but ill of God, who teacheth that God doth seriously desire all men to be saued, and to that end doth giue to all men sufficient grace, whereby they may be conuerted and beleue, but hee doth so sparingly administer this grace, that of infinite millions, scarce one or two hath by this sufficient grace, conuerted himselfe and come to faith.

II. Nay what? That this doctrine with a rash boldnesse doth set lawes to God himselfe, and doth prescribe to him the manner and measure whereby he ought to bestow his gifts, and to giue the increases of grace? For if any one by the helpe of sufficient grace, hath rightly vsed the gifts of nature, the *Arminians* say, that God is bound to giue to that man greater grace, & because he hath well vsed the light of nature, he is bound to giue him supernaturall light, & the knowledg of the Gospel: But I think that the creator is by no bond tied to the creature; yea, if he were bound, yet it were not our part, audaciously to tell him to his face what he ought to do, nor to admonish him of his duty, as if there were danger that he should not keepe his credit, or should sin against those lawes by which he is bound. Also by this meanes the benefits of God are lessened, and made very small: For (if these sectaries
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be beleueed) God giuing to a man the power of beleueing, doth doe nothing but what hee ought to doe, and doth giue nothing but what hee is bound to giue.

III. The same doctrine determining that sufficient grace is giuen to the Gentiles which haue not knowne Christ, that according to the measure thereof they may worship God, doth plainly say, that there is a worship which may be acceptable to God without Christ, and without faith. Neither doth *Arnoldus* say this thing obscurely, but *Page 409.* speaking of the heathens, who followed an austere kinde of life, that they might serue God: *Whence will yee proue (saith he) that such men doe eyther perisb, or remaine voide of Christ?* This man, while he would haue vs hope well of the saluation of the heathen, who followed an austere kinde of life, although they were altogether ignorant of Christ, doth in the meane while vilifie and lightly esteeme of Christian faith, as not necessary, and doth secretly insinuate, that one may be saued by Christ, without the knowledge of Christ: For although these Sectaries cry out that they are wronged as often as the corrupt matter is pressed out of their Vicers, yet hee shall easily perceiue whereto these thinges pertaine, who will exactly reade that whole disputation of *Arnoldus*, contained in some Pages.

IV. With a like error doe the *Arminians* thinke that the power of beleueing and obtaining faith, is giuen to man without the spirit of regeneration and adoption: And seeing that by faith we are the sonnes of God, if man, without the spirit of regeneration,
hath

hath power of beleeuing, then without the same spirit he hath also power of effecting or causing that hee be the sonne of God.

V. Also it is absurd, and deserves to be laughed at, to say that the power of beleeuing in Christ is giuen to a man without the spirit of regeneration, but that to beleue it selfe, is not giuen without the spirit of regeneration; as if the powers of beleeuing were from one cause, but the vsing and execution of those powers were from another cause; and as if it were not of the same faculty to be able to doe, and to doe; to be able to runne, and to runne: For they say that another speciall grace is required to beleue, and therefore that sufficient grace is not sufficient to beleue in act. These things seeme to me to be like the dreams of sicke men.

VI. But how absurd, and how contrary is it to the wisdom of God, to say, that God is prepared to giue greater grace, and the light of his Gospell, to those who haue well vsed the light of nature? For, so God is said to be ready to doe that which hee knoweth he shall not doe, and to be prepared to bestow vpon man new and greater grace, vnder a condition which no man hath fulfilled, nor shall fulfill: For no man, that is destitute of faith, of the knowledge of the redeemer, and of the spirit of regeneration, hath rightly vsed the light of nature, nor hath worshipped God with a worship which hath beene pleasing to him, because whatsoever is without faith is sinne; and whosoever hath not the Sonne, hath not the Father; yea, he is without God in the world, as the Scripture teacheth.

VII. Yea,

VII. Yea, whosoever shall looke over the records of all histories, shall finde that the most wisest amongst the heathen, whose liues were more temperate, whose appetites were lesse violent, and who loued iustice, and saide or writte many famous things concerning God, were yet very farre from the kingdome of Heauen. Experience hath proued this; for when the Gospell beganne to be published through the nations, Christian Religion endured no greater enemies then the Philosophers: These turned the subtilty of their wit to defame the crosse of Christ, and held out to others fierce firebrands to cruelty & persecution: For the more any one doth affect the praise of ciuill vertue, and hath his wit practised with much learning, so much the more base doth the simplicity of the Gospell seeme to him, and he is the more offended with the scandall of the crosse of Christ.

VIII. But it is a meruaile by what meanes any man can be prepared to faith and regeneration, by naturall instructions, and by the light of nature; seeing that man by the instinct of his corrupt nature, is stirred vp to idolatry: For it is ingrafted in man to desire to haue some present and visible obiekt, on which he may settle his eyes, while hee poureth forth his prayers, and mans wisdom hath oftentimes troade Religion vnder foote.

XIX. Furthermore seeing that (as *Arnoldus* confesseth) the first effect of grace is, for a man to know that he is dead in sinne, and that naturally hee is subiect to the eternall curse, neither can any one know this except he be instructed by the word; seeing I say, it is thus, whatsoeuer the *Arminians* doe tattle

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Arnold. pag. 404. Deus prima hoc agit, ut homo intelligat se in peccatis mortuum.

of vniuerfall and sufficient grace doth fall to the ground, seeing that by it a man cannot attaine to that which is the beginning and first element of conuersion, and that from which grace doth necessarily begin; certainly, hee that shall turne ouer the writings of the heathen, shall finde nothing of the death in sinne, nothing of the viuification and regeneration, nothing of the necessity of supernaturall grace. The best of the heathens set this as the Cynosure and starre by which they would direct the course of their life, *viz. to follow nature*: when on the contrary, this is the office and worke of the grace of God, *viz. to restore and change nature*.

X. But in setting downe the time wherein this sufficient grace is at the first giuen to euery man by God, they doe not explaine themselues: For if all men haue this grace from the wombe, then it is not rightly distinguished from nature; seeing that that is natural which is ingrafted in euery man from his birth and natiuity: But if this grace be giuen onely to them that are growne in yeares, in what yeare of their age is it giuen? Is it giuen to all at a certaine and equall age? or is it giuen to some sooner, and some later? And if it be giuen in the tenth or twelfth yeare of the life, what shall be done with those who dye in the seauenth or ninth yeare? what shall be done with them whom death doth take away a day or two before that grace is bestowed? Also if one dye presently after that sufficient grace is giuen, before hee hath time of well vsing this grace, what shall become of this man? Being excluded from the right vsing of grace, by the shortnes of the time, shall he be excluded

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therefore

therefore from the kingdome of heaven? Surely while they tie God to lawes, they doe entangle themselves in bonds which cannot be shaken off.

XI. And when the *Arminians* say that sufficient grace, which is common to all men, even to vnregenerate men and infidels, is supernaturall, it is a hard thing, that he who is at the first touched with this supernaturall and helpfull motion, should not feele it : Or if the beginnings of it are doubtfull and vn-certaine, at the last it must needes be felt in progresse of time : But neuer any of the heathen hath professed that he hath ever felt this grace, nor is there any mention of it in their wrightings.

XII. Also it would be worth the labour to know, by what degrees the heathen man, dwelling in the south countrie, or in the inmost part of *Tartaria*, well vsing naturall instructions, may at length come to faith in Christ : For these Sectaries must needes faigne many things here, and wantonly play with bold coniectures, and with vnconstant rashnesse : For they must faigne that cyther Oracles were poured on that man from heauen ; or that Angels were sent to him ; or some Prophet, lifted vp by the hayre, hath beene carried thither from some other place, that he might instruct that man in the Christian faith : For where the Scripture is wanting, audacity must needes supply the place of the Scripture.

XIII. Finally, what is to be thought of this sufficient grace, may hence be iudged, in that the *Arminians* themselves, are not constant to themselves, and they doe so build it vp ; that they pull it downe : For they which say, and doe maintaine with great force

force that God doth giue sufficient grace to all men, doe afterward say that God is ready and prepared to giue it to all; as if heindeede were willing to giue it to all, but it was hindred by man that it was not done. Also, the same men teach, that no man is conuerted without speciall grace, by which speech they confesse that generall grace is not sufficient. Finally, when they diuide that grace, into grace which is sufficient mediately; and grace which is sufficient immediately, they doe confesse that some grace is sufficient mediately, which is vn sufficient immediately, and they make many degrees of sufficient grace, which degrees how many, and what they are, none of them hath explained,

CHAP. XLI.

The Arguments whereby the Arminians doe maintaine vniuersall sufficient Grace, are refuted.

I.



HE arguments of the *Arminians* for Vniuersall, Sufficient, and Helpful Grace, are almost the same with them, which they are wont to bring for the liberty of free-will in an vnregenerate man, which seeing they are abundantly confuted, *Chapter 34.* there will be no great labour in examining some few, which they most frequently vse, to proue sufficient grace common to all men.

They maintaine it by that place of the Apostle, *Rom. 1. 19.* where Saint Paul doth thus speake of the Gentiles: *That which may be knowne of God, is manifest*

manifest in them, for God hath shewed it unto them. Surely here is no mention of sufficient grace, which the *Arminians* think to be supernaturall: For here the Apostle speaketh of the light of nature, and of any sort of the knowledge of God, by the creatures, which may be had without supernaturall grace; by which the Apostle doth not say, that man hath power of beleeuing in Christ, or that he can dispose or prepare himselfe to regeneration; but he onely saith, that the power, and that the deity of God, was seene of them by the creation, that they might be inexcusable. And they are inexcusable, not because they haue abused that grace which was mediately or immediately sufficient to saluation, but because they haue not vsed the light of nature as farre as they might; and haue endeauoured to choake that light engrafted in them.

I I. They pretend the words of the same Apostle, Chapter 2. 14. *The Gentiles which haue not the law, doe by nature the things contained in the law:* But neither can this place be drawne to stablish sufficient grace, which these Sectaries will haue to be supernaturall: For it speaketh onely of naturall impressions of equity and goodnesse, and of outward actions that are ciuilly honest, which are done by the guidance of nature; for Saint Paul doth here make no mention of grace. Furthermore, those things contained in the law, may be done by him who doth violate and breake the law: for in the externall worke, he may doe the things commanded by the law, and yet not doe them after that manner, and to that end which the law doth require; *that is, with faith, and to the glory of God.*

III. That

III. That which they obieſt out of the foureteenth *Chapter* of the *Acts*, *Verſ. 17.* is nothing to the matter, where Saint *Paul* doth thus ſpeake of the heathen people; *Neuertheleſſe, he left not himſelfe without witneſſe:* They doe falſely thinke, that this witneſſe was ſome ſufficient ſauing and ſupernaturall grace, and the law naturally engrauen in their hearts, which ſhould be a Schoole-maſter to Chriſt: For the Apoſtle in the following words, doth explaine what manner of testimony this is; ſaying, that God gaue them raine from heauen, and fruitfull ſeaſons, and filled their hearts with foode and gladneſſe; no mention of ſupernaturall grace: And I deny that the law written or printed on the heart, can be a Schoole-maſter to Chriſt, to thoſe who are altogether ignorant of Chriſt; for the law doth not lead vs to a thing vnknown; but after that the grace of Chriſt is offered by the Goſpell, the law, by threats and terrours, doth compell to the embracing of it, that what we cannot attaine to in the law, we might finde in Chriſt: Therefore the morall Law might be to the Iſraelites, a Schoole-maſter to Chriſt, becauſe Chriſt was ſhadowed to them by the ceremoniall law, and was foreſhewed by Propheſies.

IV. And in what ſence that of *Eſay*, *Chap. 5. 4.* *What was more to be done to my vineyard, that I haue not done?* ought to be taken, we haue taught in the thirty ſeauenth *Chapter*. Surely, nothing can be pulled out of this place for ſufficient grace, which is common euen to them to whom the word of God was neuer preached; ſeeing that by this vineyard, the Iewes were vnderſtood, to whom the word of God was preached, and the meanes to ſaluation were abundantly

supplied : Nor doth *Eſay* ſpeake of the grace which is giuen to particular men, but that which is giuen to a whole Nation, taken together : and that the meanes which *Eſay* doth number vp are externall, and not internall, doth appeare by the ſame place where God is compared to a Vine-dreſſer, which planted a Vineyard in a fruitfull ſoyle, he made a trench about it, he ſet vp a hedge, and built a Wine-preſſe, and a Tower ; but he doth not infuſe the groath and vitall iuyce, nor doth ſend the ſunne, and the ſeaſonable raine: God therefore ſaith, that he outwardly ſupplied whatſoeuer things could be adminiſtered to conuerſion ; for man ought to bring inward diſpoſitions of his owne: Neither is God bound to reſtore to man theſe diſpoſitions which he loſt by his owne fault; In-deede, God in that place ſaith, that *he looked for grapes, and beheld wilde grapes*: But this expectation is attributed to God, after the manner of men: God is ſaid to expect ſomething from man, when he doth require ſomething from him ; and when he doth deferre the puniſhment, if at any time due fruits are not brought forth, and doth not preſently with the Axe cut vp by the roote the vnfruitfull fig-tree : as Chriſt teacheth, *Luke 13. Verſ. 7. 8. & 9.*

V. They doe often reckon vp that old and worne out argument: *To him that hath, it ſhall be giuen, Mat. 25. 29.* By which words, they ſay, Chriſt doth inſinuate, that God will beſtow greater grace vpon him, who hath well vſed the light of nature: Thus they lay the Scripture on a racke, that they may wreſt any thing from it, whereunto it is vnwilling. Chriſt doth there bring the parable of the Talents, and ſaith, that the
talent

talent which the wicked seruant had hid, was taken from him, and giuen to the seruant who had encreased his Masters estate, by doubling the five talents: *For (saith he) to him that hath shall be giuen, and he shall haue abundance; but from him that hath not, shall be taken away, euen that which he hath.* By the talents, are the gifts of God vnderstood, and especially the knowledge of God by the Gospell; which knowledge hee is said to hide, who doth detaine the truth in vnrighteousnesse, and doth keepe in the knowne truth: This talent therefore cannot be that sufficient grace, which doth happen to infidels and vnregenerate persons; but that grace which God doth bestow on his domesticall seruants: Neither by him *that hath*, is vnderstood a man in his meere naturals, or some heathen man furnished with sufficient grace, but a man furnished with the knowledge of the Gospell, which is giuen to one for that end, that by edifying his neighbour he might spread the knowledge farre abroad, and like mony put out to vse, it might be encreased with daily additions.

VI. *Arnoldus*, pag. 368. hath these words; *It is conuenient to the iustice and goodnesse of God that he should giue, or be prepared to giue meanes necessary to faith, to all them for whom he gaue Christ to death, and of whom he requireth faith; so that on his part nothing hindreth that all men should not come to faith.* Now wee answer, that God doth not require from all men faith on Christ, but onely from them to whom the Gospell is preached; and hee is not bound to giue meanes necessary to faith, to all them to whom the Gospell is preached, because man lost those meanes by his owne

fault: For God requiring of man what he oweth, is not bound to restore to man the power of fulfilling that which hee commandeth, seeing that man lost these powers by his owne fault. Indeepe, the anger of God doth remaine on vnbeleeuers, as *Arnoldus* addeth, but there is no man that would not be incredulous, if God should change his heart by the spirit of regeneration. Surely *Arnoldus* doth coine a new Gospell, while hee doth thinke that any one may beleue the Gospell, without the spirit of regeneration.

CHAP. XLII.

The consent of the Arminians with the Semipelagians, is declared.



Aint *Austin* writ bookes against *Pelagius*, *Celestius*, and *Iulian*, wherein he maintained the sound faith, concerning Originall sinne, Predestination, Grace, Free-will, and Election, according to the purpose of God. *Pelagianisme* being shaken by his Arguments, taken out of the holy Scripture, as it were with most strong battering Rammes, and at length being ouerthrowne, neuer after lifted vp the head: Therefore next to God, we are indebted to the industry and wit of so great a man, that this deadly plague was driven from the bowels of the Church.

But Satan being shaken off by his labour and diligence, deuised other practises, by which hee doth so fight for grace, that he doth secretly fight against it: For there were not wanting men in diuers places, especially

especially in *Aquitania*, & in the region of *Massilia*, who although they professed themselves to differ from *Pelagius*, yet they carped at the writings of Saint *Austin*, and doe thus inveigh against his doctrine of absolute Election: That by it mens consciences are made sluggish, that they might sleep in vices; by it the raines are loosened to all wickednes; by it men are driven headlong to desperation. That Precepts, Exhortations, & threats, are needlesse, if the number of the elect be determined by the purpose of God, or if by the immutable decree of God some men are elected to faith and saluation, and some are appointed to damnation. Finally, free-will is tyed by the bands of necessitie, in as much as they who are so elected, cannot but perseuere. They thought therefore that the middle way betweene *Pelagius* and Saint *Austin*, was to be gone in. For they taught that the sinne of *Adam* flowed into his posteritie: That mans nature was corrupt, and that by the powers of nature he could not come to saluation: But they taught that the grace which should cure nature, is present with all men; and that all men, either by the naturall law, or by the written law, or by the Gospell, are so called, that it is free for every man to embrace or refuse the offered grace, to belecue, or not to belecue: For (they say) that Christ obtained reconciliation for all men; and that God from eternity elected those whom he fore-saw would belecue in Christ, and perseuere in the faith: And therefore that the number of the elect is not determined by the decree of God; but that our election is then certaine, when the course of our life is measured out.

These

These are they who are commonly called *Semipelagians*: Differing from *Pelagius* in this, that they acknowledge nature to be depraved with Originall sinne, and that they distinguish nature from grace; but yet by a secret agreement, they doe fauour *Pelagius*; because they will haue nature so to be a diuerse thing from grace, that yet they will haue grace equally to extend it selfe as farre as nature: Also they make such a grace, the vse whereof doth depend vpon free-will.

Hee that would throughly know the meaning of these men, let him reade the Epistle of *Prosper* to Saint *Austin*, inserted into the Seauenth Tome of the workes of Saint *Austin*, most worthy to be read with care: For he being a very great admirer of Saint *Austin*, and being for this cause accused by these *Semipelagians*, he requireth the helpe of Saint *Austin*, and doth desire to be furnished with arguments, whereby hee might defend himselfe against them. Surely, there you shall plainly know the *Arminian* vaine, and you shall see *Arminianisme* graphically and lively painted out: And but that the title of the Epistle, and the Epistle it selfe, did testifie, both the Author and the age, you would swear, it were the Epistle of one, who being prouoked by the *Arminians*, and being ill entreated, doth implore the helpe of one more learned. That now it cannot be a doubt, out of what puddles they haue drawne their opinions, and which of the ancient Heretiques they haue propounded to themselves to imitate; I shall not much stay the hastening Reader if I lay downe the words of the *Semipelagians* themselves, as they are recited by *Prosper* himselfe.

This

*This is (saith Prosper) their declaration and profession, that euery man sinned when Adam sinned, and that no man is sau'd, in regeneration, by his owne workes, but by the grace of God, and yet that the propitiation which is in the Sacrament of the blood of Christ, is propounded to all men without exception, that whosoever will come to faith and baptisme may be sau'd: And that God fore-knew before the making of the world, who were to beleue, and who would continue in that faith, which afterwards should be helped by the grace of God: And that hee Predestinated those to his kin'dome, whom he hauing freely called, he fore-saw would be worthy of Election, and would depart out of this life with a good end: And therefore that euery man is admonished by the ordinances of God to beleue, & to worke, that no man might despaire of obtaining eternall life, seeing that the reward is prepared for voluntary deuotion. But this purpose of the calling of God by which the difference of them that are to be elected, and of them that are to be reiect'd, is said to haue beene made, eyther before the beginning of the world, or in the very creation of mankinde, that according to the pleasure of the creator, some should be created vessels of honour, others vessels of dishonour, this (they say) doth both take away from them that are fallen the care of rising againe, and also doth yeeld occasion of sluggish drowsinesse to the Saints, because en eyther side labour is superfluous, if neither he that is reiect'd, can by any industry and diligence enter, nor he that is elected, can by any negligence fall away: For after whatsoever manner they shall behaue themselves, nothing can happen to them, but what God hath determined; and vnder an vncertaine hope, the course cannot be constant, seeing that the intention of him that doth endeavour, is vaine, if
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the Election of him that predestinateb hath appointed another thing: Therefore all industry is remoued, and all vertues are taken away, if the appointment of God doe preuent the will of man; and a kinde of fatall necessitie is brought in, vnder this name of predestination. These were the words of the Semipelagians, altogether like *Arminianisme*, and of the same stampe.

Let those things also which follow be pondered and considered of: They determine, that to this gift of saluation, all men vniuersally are called, either by the naturall law, or by the written law, or by the preaching of the Gospell, that both they that will, might be made the sonnes of God, and that they might be inexcusable, who will not be faithfull; because herein is the iustice of God, that they who will not belecue should perisb; and his goodnesse appeareth herein, that he will put backe no man from life, but indifferently would all men to be saued, and to come to the knowledge of the truth: And that our Lord Iesus Christ dyed for all mankind; and that no man at all is excepted from the redemption of his bloud, although he passe through his whole life in a farre other opinion. And a little after; They doe not consent, that the predestinated number of the elect, can neither be encreased nor diminished, least the incitations of them that exhort men, should haue no place with infidels, and those that neglect predestination, &c. They haue receiued the election of God, according to fore-knowledge, to wit, that therefore God hath made some men vessels of honour, and some vessels of dishonour, because he fore-saw the faith of euery one. Truly this is meere *Arminianisme*, but that the *Arminians* doe clothe their opinions more gloriously, and doe paint them with exquisite colours, and doe more

more sparingly use the word Merit, which not onely the *Semipelagians*, but also the *Orthodoxe* writers (but in another sense then the Papists at this day doe) did often use. Finally they doe, as they doe who set before their guests old and reiected dainties, by putting to them new sauce.

To this Epistle is added another of the same argument, of *Hilareus* Billhop of *Areles*, to Saint *Auslin*, where he doth attribute these things to the *Semipelagians*: God in his fore-knowledge doth elect faith, that whom he fore-knew would beleue, him he elected, to whom he would give the holy Ghost, that by working good, they might obtaine eternall life. This fore-knowledge they thus understand, to wit, that men are said to be fore-knowne for faith which is to follow, and that such a perseverance is given to no man, from which hee is not suffered to swerue, but that he may fall from it, and be weakened by his owne will. Whatsoever is given to those that are predestinated, they contend, that they may loose it, or keepe it, according to their owne will. Which then were false if they did thinke it true that some men haue beene made partakers of that perseverance that they could not but persevere: Thence it is that they will not admit of this, that they should allow, that the number of them that are predestinated, and the number of them that are reiected is determined. These are they whose authority was more to *Arminius*, then the authority of Saint *Auslin*, yea, then of Saint *Paul* himselfe: For they haue liberally and manifestly borrowed all their opinions from the *Semipelagians*.

CHAP. XLIII.

The opinion of the Arminians, of the manner of the operation of Grace, and of that power which they call irresistible. Also of morall perſuaſion. And of the power and act of beleeuing.



What the ſecret motions of the holy-Ghoſt are, what the efficacy of it is, by what degrees it doth further regeneration, what impediments are caſt in the way by man, what is the conflict of the fleſh with the ſpirit, and the ſtrife of the new man with the old, who as another *Eſau*, doth at length ſhake off the yoke, and doth hinder the worke of God as much as it can, I thinke cannot be thoroughly knowne by any, nor can that little which we know by experience, be explained in fit words. Surely Chriſt, *Iohn 3.* doth rightly compare the ſpirit, the author of regeneration, to the winde, which *bloweth where it liſteth, and whoſe ſound is heard, but men know not whence it commeth, nor whether it goeth*: It is a thing therefore whoſe experience is rather to be wiſhed then the efficacy of it to be explained. There are many who while they peere into the nature of the operation of the holy-Spirit, are themſelues led by a reprobate ſpirit: And while they diſcourſe concerning the efficacy of the ſpirit of peace, they themſelues being prone to diſcord, and puſt vp with pride, doe ſufficiently bewray that they are led by that ſpirit which doth effectually worke in the ſonnes of rebellion, *Ephes 2.*

THEſE things although they be thus, and that it
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be safer to follow God calling, then to enquire by what power he doth call and draw vs, yet the obstinate rashnesse of those men, with whom wee haue to doe, compelleth vs to descend to these things: For these innouators haue drawne out of the puddles of the spanish Iesuites, I know not what words of resistibility and vnresistibility, with which they entangle mens wits; The scope whereof is to furnisht the will of man, with powers wherewith he may resist the Holy-Ghost, with how great efficacy soeuer hee should worke in mens hearts, that by this meanes man might owe his conuersion to his owne strength and power, and the confidence of our saluation resting on a weake supporter, might stagger and fall into desperation.

The words of *Arnoldus* against *Tilenus*, are direct, pag. 125. *We deny that the difference of Grace calling, is not placed as much in the free will of men, as in the will of God*: And they all affirme, with one mouth, that God doth not absolutely will that this or that man should belecue, but that hee indeede doth giue sufficient grace and power of beleueing, which man may vse or not vse, according to his owne free-will: And that grace, and the power of the holy Ghost working in the heart is resistable, euen in the most holy men, and in the elect, and that the finall effect thereof may be hindred by man: Whence they gather, that those who are elected, may be reprobated. Indeeede (say they) the power of beleueing is giuen vnresistably; and the vnderstanding is so instructed in knowledge, and the affections stirred vp, that it cannot be resisted; but they contend, that the act of beleueing

Collat Hag. pag. 304. Negat propositum Dec decretum; esse absolute hunc vel illum conuertere. Armin. in Perk. 199. Ralsum est Deum simpliciter & absolute velle ut aliqui credant & perseuerent, &c. Qy. ff. Artic Remiss. in Collat. Hag. Modus operari in gratia non est resistibilis.

beleeuing it ſelfe is giuen reſiſtably, and that it is in the power of free-will to uſe grace or not to uſe it, to beleue or not to beleue: For they doe not thinke that the liberty of free-will can ſtand, vnleſſe he that is elected may finally reſiſt grace, and ſo be reprobated. *Arnoldus* againſt *Bogermannus*, pag. 263. and 274. *All the operations of grace being granted, which God doth uſe to the working of conuerſion in vs, yet conuerſion it ſelfe doth ſo remaine free in our power, that we may not be conuerted, that is, we may conuert, or not conuert our ſelues.* For they teach, that the effect of grace doth depend on mans free-will, and that free-will is a part-cause of our conuerſion; in ſo much, that *Greninchouius* againſt *Ames*, is bold to write theſe things: *You will ſay that in this manner of operation, God doth on a ſort depend on the will of man: I grant it, as concerning the act of free determination.* Truly this is to diſgrace God, and to make him ſubieſt to mans free-will: Nor doe they doubt to ſay, that God ſeriously deſiring that this or that man ſhould be ſaued, is diſappointed of his wiſh and deſire, and that therefore hee doth grieue, and beare it heauily, and doth not doe that which hee had ſworne he would doe, as before we haue proued: Euen with theſe ſhores doe theſe good men vnderproppe Chriſtian faith, being about to fall.

And the manner whereby the grace of God, and his Spirit doth worke in vs, they determine to be this: They ſay that the vnderſtanding of man is vnreſiſtably enlightned, and that his affections are vnreſiſtably ſtirred vp, but the aſſent of the will doth remaine free. The ſame men thinke, that God doth vnreſiſtably giue to man the power of beleeuing, & of conuerting himſelfe,

Greninch. pag. 198. & 204. & 208 & 297.

Collat. Hag. p. 274. Illuminationem intellectus fieri per vim irresistibilem in conſeſſo.
In Malach. p. 36.

himselfe, but the act it selfe of beleeuing and conuerting himselfe, may be done, or hindred, by mans will; and that the feeling is vnresistibly giuen, but not the assent: For they say, that there is in the will an essentiall indifferency and indetermination, to receiue or refuse grace, and as being put in an equall ballance, doth turne to neither part; for it lost no spirituall gifts by the fall of Adam, because it had not these gifts before the fall. The conferrers at the Hage, pag. 307. *Although it is to be determined, that the infusion of abilities, is done by an vnresistible power (that the matter become not infinite) yet it cannot come to passe that the act it selfe, that is, to beleue and be conuerted, should be wrought vnresistibly.*

And they doe plainly deny, that actuall faith, and the act of beleeuing is the gift of God: For although they doe sometimes make shew of this, and doe thunder out with full mouthes that faith is from God; yet in the whole thred of their disputation, they doe openly bewray that they are very farre from that opinion: For they deny that faith is infused by God into the hearts of men, but that God doth giue power and faculty of beleeuing; Nor doth God otherwise giue the act of beleeuing, then as the minde is indued with knowledge, and the affections being rayfed, doe put forward the will, which is not to giue faith, but to incite to faith: Yea, by their opinion, it is certaine that God doth not giue the power of beleeuing in Christ, but doth onely enlighten the minde that it may know Christ, and allure the appetites with a gentle perswasion: For hee that doth onely shew the light, and exhort the traoueller to goe, doth

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not giue him power of going. These are the words of the *Arminian* conferrers at the *Hage*, p. 275. *We deny that faith is the gift of God, in respect of the actuall insuſing of it into our hearts, but it is so called in respect of the power of comming to it.* This indeede is to vse no circumstance, but to speake it plainly enough. For, they say that God doth not infuse faith into our hearts, but that he doth giue the meanes to come to faith, which meanes we may vse, if we will, for this is in the power of free-will.

The same men, pag. 306. doe professe that they beleue that the very act of beleueing is from God, and yet a little after they doe retract what they had granted; for they doe ouerthrow all those places of Scripture, by which wee endeauour to proue that faith, and the act of beleueing, is from God. The men of our party, did proue this by the words of Christ, *Iohn 6. 65. No man can come to me, vnesse it be giuen him by the father.* The *Arminians* answer, that that place of *Iohn*, speaketh of nothing but of that faculty whereby one may beleue, and therefore it doth not make to the purpose, in as much as it is to be proued that the very act of beleueing is the gift of God. Would they haue it to be proued by vs, and to be euinced by argument, if they did beleue it, and did seriously professe it? Surely, that their confession was dissembled, and therefore a little after they doe alter and reuoke it: In the same place they doe peruerſly corrupt that famous place of *S. Paul, Ephes. 2. By grace ye are ſaued through faith, and that not of your ſelues, it is the gift of God.* In which place both ſaluati-on and faith, are called the gift of God. For they deny

deny that faith is there called the gift of God, but saluation. O your fidelity ye Sectaries! What doth this concerne you, or why doe you so much feare lest faith should be called by the Apostle the gift of God? This indeed is a very great malignity, and an open confession, whereby they disclose that they thinke that faith is not the gift of God. With a like licentiousnesse doe they sport themselues, in deprauing the words of the Apostle to Timothy, *Epist. 2. Chap. 2. v. 25. If God will giue them repentance to the acknowledgement of the truth.* The men of our party brought this place, that they might proue conuersion and the act of repentance to be from God: But these Sectaries, as it were in a mockery doe reiect this place, as that which speaketh of repentance, as of a thing that is vncertaine, and which may happen: Doubtlesse it doth not please the *Arminians*, that the act of conuersion is the gift of God. And although they say in ambiguous and deceitfull words, that repentance is the gift of God, yet they thinke that it can be proued by no place of Scripture; when yet the Scripture saith: *It is God which doth worke in vs effectually to will and to doe. Philip. 2.* And that *It is giuen to vs to beleue in Christ. Phil. 1.* Surely these words, to will, to doe, and to beleue, doe note out the very act of willing and beleeuing, and not the power whereby we may be willing or not be willing, beleue or not beleue.

But they doe in no other thing more open their meaning, then while they deny that faith is infused into our hearts by God, but that onely men are stirred vp to faith, and allured with a gentle perswasion

and invitation, which they call morall and resistible ; after the same manner that a boy is drawne by an Apple offred him, or a hog by bran laid before him. If this be true, and if the efficacy of the holy-Spirit doth no otherwise imprint faith then by perswading, it is plaine that faith is not the gift of God : For hee that perswadeth to beleeuē, doth not giue faith , but doth perswade. *Arminius* against *Perkins*, pag. 57. hath these words : *That faith and repentance cannot be had but by the gift of God , is most plaine in the Scriptures. But the same Scripture, and the nature of the gift of cyther of them, doth most cleerely teach, that that gift is giuen by the manner of perswasion.* These are things that cannot stand together, for nothing is giuen by the manner of perswasion : He that stirreth mee vp to running, doth thereby neither giue mee the running it selfe, nor the power of running. The same man, pag. 211. saith, *God hath determined to saue them that beleene by his grace, that is, by a milde and sweete perswasion, conuenient and agreeable to their free-will, not by an omnipotent action or motion , which they neither will nor can resist, nor can be willing to resist.* *Vorstius*, *Parasc. ad Piscat.* pag. 4. saith : *What things God will haue vs to doe altogether freely and contingently, hee cannot desire those more powerfully or effectually then by the manner of a wish or desire.* Indeepe the *Arminian* conferrers at the Hage, in the defence of their fourth Article, doe professe that they will not define how God doth worke in vs , and that they will not breake into these secrets, yet the same men doe restraîne all those places of Scripture , which say that wee are drawne by God, and that God doth effectually and mightily worke

worke in vs, to a meere perswasion and an allurements, by the manner of an Object. And *Grewinchonius*, pag. 232. and 233. doth acknowledge no other, then a morall motion.

This is also among the decrees of the *Arminians*, *Collas. Hag.* that a man is quickned first by the ministry of the law, and afterward by the ministry of the Gospell; for they thinke that there is a kinde of quickning, which is without faith in Christ; they also peece vpon it this guard, that no man is called outwardly, who is not called inwardly, and that there is free-will in man to open to God knocking, or not to open.

And although they thinke that there is no grace of God, which may not be resisted by man, yet they confesse, that God doth so certainly call some men, that they must infallibly follow; *so wis*, them whom he doth call in such a congruent and agreeable time and manner, and with such efficacy and measure of light, that they are most certainly conuerted. *Arminius* against *Perkins*, pag. 67. doth say, that the inward perswasion of the holy Ghost is in all them, to whom the word is preached: And that this perswasion is two-fold, one sufficient, the other effectuell; as if that perswasion could be sufficient, which is not of sufficient efficacy. Hee proceedes: *Sufficient perswasion is that, whereby a man may will, and beleue, and be conuerted, when it is used; effectuell perswasion is that, whereby he to whom it is applied doth will, doth beleue, and is conuerted:* For he thinketh, that he in whom the spirit of God doth not worke effectually, may yet beleue and conuert himselfe, although hee neuer be conuerted. He addeth; *The first of these perswasions is applied in the decree of providence, with a certaine and sure*

fore-knowledge, that it ſhall be reiectēd by the free-will of man : The other is adminiſtred by the decree of predeſtination, with a certaine and ſure fore-knowledge, that he to whom it is applyed, ſhall both will, and beleue, and be conuerted ; becauſe it is ſo applyed, according as God knoweth it to be congruent and agreeable, for the perſwaſion and the conuerſion of him, on whom it is beſtowed. He hath the ſame words, pag. 245. As alſo *Arnoldus* againſt *Tilenus*, pag. 79. Finally, it is familiar to the *Arminians* to teach, that ſome men are called by God, after an incongruent manner, whereby they that are called doe neuer follow, although they are able to follow ; and that ſome are called in a congruent manner and time, wherein they that are called doe certainly follow, and that by the decree of predeſtination, which cannot be deceived. By which opinion, they vndoe againe that which they had begun, and doe manifeſtly ſtabliſh that vnreſiſtibility, which they impugne with all their forces.

This is rending and tearing of wits, and that torment wherewith theſe men, vnſhappily witty men, doe ſo torture both themſelues and others, that now, not onely the Schooles of the Low-countries are filled with the noiſe of the tearmes of vnreſiſtibility, of naturall neceſſity, and of morall perſwaſion, but alſo the Streetes, Barbers ſhops, and Tauernes. You may with leſſe labour, purge the Stable of *Angia*, then this venomous ſpaune of errorrs ; whereof yet wee haue examined a good part in the former Chapters : That which remaines ſhall, by the goodneſſe of God, hereafter be examined.

CHAP. XLIV.

The opinion of the Orthodox Church, concerning the conversion of man, and of the manner and certainty of Conversion.

OVr opinion is not that which these Sectaries doe fayningly apply to vs, whom it troubleth, that wee doe not speake absurd and impious things, that a larger field might be opened to them of inveighing against vs.

The *Arminians* at the *Hage*, in the defence of their fourth Article, doe fasten these things vpon vs; *That God is willing to saue some men, whether their free-will assent, or not assent thereto.* This is a foule calumny: For whosoever God doth saue, hee bendeth his will, that he might worke of his owne accord, and might obey God. The same men, *pag. 268.* doe so deale with vs, as if we taught, that faith is wrought in vs by God without vs, and as if wee taught that our wils were compelled, and wee drawne in our conversion, as blockes. These things (according to their custome) they attribute to vs, and that liberally enough: They change the gennine and proper state of the question, because they know that our opinion cannot be overthrowne, vnlesse it be first changed.

Thus therefore we determine: That the election of God is immutable, and those that are written in the booke of life, cannot be put out, nor the decrees of God be broken: Wherefore, whosoever God hath elected to saluation, hee hath necessarily elected to

faith and repentance ; in as much as without these there is no saluation. Whence it commeth to passe, that it is impossible but that the elect should obtaine faith, and be conuerted ; which thing, seeing it is done in some sooner, and in some later, and that the workemen are called into the Lords Vine-yard at diuers houres of the day ; yet it is certaine, that he was not elected, who hath not at the least beleueed in Christ, in the time of death. This is to vs the ground & foundation of truth, which can be overwhelmed by no Art, nor shaken with any force. Whosoever are called by the purpose of God, doe necessarily follow, least God should faile of his purpose : *And whosoever God hath predestinated, them he called, and whom he called, he iustified, and whom he iustified, he glorified, Rom. 8.*

If therefore it must needs be, that all they that are elected, must come to faith in Christ ; the foundation of this certainty, is not mans free-will, but the will of God. For an immutable, and an eternall thing, cannot rest on a flitting and vnstable foundation. Yet we doe not say, that man is drawne of God, by an vnresistible force ; For that is an vnresistible force, which though you would resist, you cannot : For how can we be drawne by the vnresistible grace of God, seeing that this very thing, that wee will not resist, but yeelde obedience to him of our owne accord, is the grace of God it selfe ? So when all of vs desire to be happy freely, and yet necessarily, there is no man but he that is mad, will say that we are compelled to it by any vnresistible force : we doe not say that the elect, although they would resist the calling of God, yet

yet could not : but we say, that the elect doe at length certainly and infallibly, and of their owne accord, follow God calling, that the Election of God might be fulfilled: For this is the state of the question; *Whether it may come to passe, that he who is elected, may neuer be conuerted, and may euen to the very end, resist God calling, or may so resist the grace of God, that he may finally fall from it.*

Neither is there any neede, here carefully to dispute, whether he that is elected can resist grace, seeing he cannot resist grace, and whether hee is vnwilling to that which hee willeth. Wee haue no leasure to be so acute : For it sufficeth to the defence of the certainty of election, to determine that it is impossible, that he who is elected should not be conuerted, and should finally resist. If we get this granted, we will easily suffer the *Arminians* to skirmish and flourish at leasure, and to dispute whether that may be done, that neuer hath beene done, nor neuer shall be done; and whether the tormentours could breake the thighes of our Saviour, which were impossible to be broken, because the decree of God did hinder. These are the wranglings of idle men, who make worke for themselves, that they might procure molestation and trouble to others. The wils of men are after a maruailous & secret manner so turned by God, that it is impossible that man should will to doe those things, to the doing whereof their naturall powers haue ability; and although man may naturally resist, yet it is impossible that hee should will to resist finally. And those things may certainly and vna-voidably happen, which are done by men willing and witting,

witting, and having naturally power of resisting. We doe not therefore dispute of the powers of resisting grace, which wee finde by experience, to our owne losse, to be in the godly and faithfull: But we dispute of the impossibility of the event, and we earnestly affirme, that it cannot be, that he who is elected, should finally resist, and by his incredulity strive against God to the end of his life.

And that those things which are done by men willingly without constraint, without naturall necessitie, and without the impulsion of any externall cause forcing mans free-will, doe happen necessarily, and the providence of God so decreeing, the Scripture doth affirme, and experience doth witnesse: For the *ARMINIANS* doe acknowledge, that the death of Christ was decreed by God, and that it could not be but the decree of God must be fulfilled; when yet that death hapned by the wickednesse of the Jewes, who were led to this naughty act of their owne accord. *PROV. 21.* God doth turne the hearts of Kings, and doth leade them whither hee will; euen as the conueyer doth guide the riuer, whether he pleaseth. God without constraint, did suddenly change the minde of *Esa*, *Gen. 33.* and of *Saul*, *1 Sam. 19. 23.* and of the *Egyptians*, *Psal. 105. 25.* Which although they came to passe vnauoydably, yet they were done of their owne accord, and not by an vnresistible force, but the liberty of mans free-will remaining vntoucht. And if this be true in wicked men, how much more in good and faithfull men? Are they drawne vnwillingly, to whom God doth giue a heart of flesh, for a stony heart? Or those to whom God promiseth
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that he will cause that they shall walke in his wayes?
Ezech. 36. 37.

And we would easily admit of the words *resistible* and *unresistible*, although they are rude and vnhandsome, if they were not wrested otherwise then to that which they signifie: For they call that *resistible* which may be hindred, auerted, and ouercome; when yet it is one thing to resist, and another thing to ouercome. Vnresistible force is that which cannot be oppugned nor resisted, and not that which cannot be ouercome; resistance noteth out the fight, not the victorie: For no man (as I know of) hath ever denied, that the efficacy of the spirit may be resisted by man: Nor is there any one, in whose minde piety is so deeply seated, who doth not feele an inward wrestling, and is often distracted with contrary desires: But that he that is elected, may so resist grace, that he may neuer admit it, or being once admitted, hee may altogether and finally shake it off; there can nothing more be done to abolish the decrees of God: for wee doe not place the inuincible power of that faith which God doth giue to his elect, in the decree of faith, and in the perfection and strength of that vertue; but in the certaine and sure helpe of God, which hee doth supply to his elect, according to his purpose: For there is no faith so well growne, or so well strengthened, which would not faile, if God shall neuer so little withdraw his aide; even as the child of two years old, at the first taking of his steps, is held vp by the hand of his father; although the childe be fearefull, yet certainly he shall not fall, because his father doth strongly hold him vp. And if God doth sometimes suffer
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his elect to stumble and fall, he doth forthwith raise them vp : Whence it comes to passe, that they are made more wary, and doe more acknowledge the care of God ouer them, and by their very fall, doe gather strength ; euen as when the parts of a broken bone doe so grow together againe, and are covered with a hard skin, that that part which was broken, is growne stronger then it was before. Also if our faith be weake, but yet serious and wrestling with doubtings, our bountifull father doth helpe our infirmities, and doth not breake the bruised reede. For as they that were bleare eyed, and blinde of one eye, beholding the brasen Serpent, were no lesse healed, then they that had both their eyes, and did see clearly ; because they were not healed by the power of their seeing faculty, nor by the clearenesse of their eyes, but by the diuine power which God did exercise by this image of the Serpent : So wee are not saued by the merit of the perfection of our faith, but by the bounty of God in Christ our Redeemer.

But what and how great that soule bending and perswading power of the holy Ghost, working in the hearts of the elect is, and by what means, occasions, and degrees hee doth further his worke, they themselues cannot expresse who doe feele it: Euen as the Woman with childe, doth not know after what manner the liuing fruite is formed and doth encrease : But that the power of the holy Ghost is very great, the Scripture doth witnesse, as hereafter shall be proued.

But how great soeuer this efficacy is, yet God doth

doth not draw vs as logs, but as men. He doth draw vs being vnwilling, that wee might be willing; hee doth follow vs being willing, that we might not will in vaine: And when, of being vnwilling, hee doth make vs willing, he doth not onely not take away the liberty of the will, but he also restoreth it, because to serue God willingly and with ioy, is liberty. And he doth so further the increases of faith and regeneration, that for the most part we doe not perceiue that wee doe grow, but after some space of time, we know that we haue growne: Euen as wee doe not see plants as they grow, but wee see they haue growne. The word of the Gospell receiued into the eare, and conceiued in the heart, is the ordinary manner whereby God doth affect mens hearts, and doth beginne, and further regeneration, hee inspiring into it hidden powers towards them whom he decreed to saue. Therefore it is called by Saint *Peter*, the incorruptible seed, *1. Pet. 1.* By Saint *Paul*, the power of God to saluation, *Rom. 1.* By the Apostle to the *Hebrewes*, *Chap. 4.* and in the beginning of the *Reuelation*, a two edged and sharpe Sword. By *Jeremy*, *Chap. 23. v. 29.* fire, and a hammer breaking the rocke, because it breaketh the hardenesse of our hearts, and doth leade our captiued cogitations to the obedience of Christ. *2 Cor. 10. 5.* The sparkes of which new life, fallen from heauen into our hearts, the Spirit of God doth stirre vp, and further as it were with bellows, & doth draw out groanes that cannot be vttered, striking, & wounding the heart with secret pricks, enlightning the minde, governing the appetites, bending the will, which (whether *Arminius* will or no) must also be framed againe.

again, and as a crooked piece of wood, be bowed to the contrary part, because it is not equally inclined to good and euill (as these Sectaries would haue it) but doth wholly leane and incline to euill in men vnregenerate.

This change, seeing it cannot be made but by contrary habits, it must needs be, that instead of those vices which are naturally engrafted, the contrary habits of faith, hope, charity, humility, patience, &c. should succcede: Which habits are not obtained by vse and by actions, as the *Arminians* thinke, *pag. 65.* against the *Walachrians*, but are imprinted, and infused by the Spirit of God, who doth stirre vp holy actions and motions, which doe strengthen faith and charitie, and increase it by exercise: For man, helped by the spirit of God, doth not giue himselfe faith or charity, or obtaine them by exercise and industry, but they are giuen by God, and are nourished and increased by voluntary and spontaneous actions, inspired by God.

And that the will is rather the seate of vertues, then the sensitiue appetites, reason it selfe doth proue: For it is more like that the reasonable appetite, which is peculiar to man, is adorned with vertues, rather then the appetite which is common to vs with beasts, which if it were the seate of the vertues, of righteousness, holiness, and charity, the sensitiue faculty ceasing after death, vertue also would cease, and the will of the separated soule, would be altogether void of righteousness and holiness: And if any one doth suppose that the appetites may be called iust subiectively, and that they are the subiect of righteousness

Per spiritus sancti operationem vires homini dantur ad eligendos actus conuersionis, & conueniunt tanto porro spiritui creditur & beatus homo: crebris fidei charitatis patientie affectibus habitum spei fidei, &c. sibi comparat.

ouſneſſe and holineſſe, becauſe they obey the minde enlightned by God, there is no cauſe why the will, freely ſubiecting it ſelfe to that perſwaſion, ought not alſo after the ſame manner, be called iuſt and holy, and the ſubiect of righteouſneſſe and holineſſe. And ſeeing that the rectified will of a wiſe and pious man is wont to rule ouer the affections, and to compell them into the compaſſe; who doth not ſee, that vertue is rather in that part, which being rectified, doth rule ouer the affections, then in the affections, which doe for the moſt part ſlackly obey this holy command? I confeſſe indeed that Chriſtian vertues doe in ſome part pertaine to the ſenſitive appetites; But after the ſame manner that the art of training vp a horſe, which doth properly reſide in the horſe-man, doth in ſome part belong to the horſe, whom the induſtry of the rider hath broake to the circuits and compaſſe, and hath taught to moue himſelfe with an ordered motion. Could there be none more commodious meanes inuented of maintaining the liberty of the will of man, then by depriuing it of all vertue? Surely the *Arminians* ſhew themſelues ſtout patrons of the liberty of free-will, if they ſpoyle the will of vertues, that it might be free, and doe ſhake off the bonds of holy habits from the will, leſt it ſhould be too much bound. For as they teach that the will, before the fall, was not indued with ſpirituall gifts, leſt it ſhould be thought by the fall to be defiled with vices, and leſt contrary vices, and a natural deprauation ſhould be thought to haue ſucceeded in the place of thoſe ſpirituall gifts which were loſt: So they alſo deny that the habits of faith and charity, &c. are infuſed into

into the will by God, lest the will being changed by that infusion should lose the power of finally resisting the holy-Ghost. For they thinke that iniury is done to the will, if the liberty of casting it selfe headlong into hell be taken away, which surely is an vnhappy liberty, and for the defence whereof these Sectaries ought not to apply themselves with all their strength, as if it stood vs so much vpon so to be free that wee might resist God to the end, and destroy our selues: Neither was this a fit cause of making the will such a silly and single thing, naturally indued neither with vices nor virtues, but a thing that may be turned and winded euery way, and like the prime and first matter, capable of euery impressiō; seeing that on the contrary, the will of man is naturally euill, and euen incorporated in vices, as we haue abundantly proued, *Chap. 33.* and men according to their will, especially, are eyther good or euill.

We determine therefore, that Christian virtues are not obtained by vse and industry, but are infused by God into the minde, and into the will; who doth not onely giue power of beleeuing, but also to beleue in Christ it selfe, and doth worke in vs actuall faith: As he who by his certaine and absolute purpose hath decreed to giue faith to them whom hee decreed to saue, whereby they might be saued: The effect of which grace we determine doth not depend on mans free-will, and that it is not in our power to beleue, and to be conuerted if we will, seeing that on the contrary God giueth to the elect, that they might will to be conuerted, & to beleue, giuing them both to will, and to doe, according to his good pleasure.

CHAP.

CHAP. XLV.

*The question of morall perswasion is sifted and discussed,
and whether enery perswasion may be resisted.*



HE *Arminians* determine that the efficacy of the spirit of God, working in our hearts, is in a morall perswasion: For they deny that those habits of Faith, Hope and Charity, are infused into mens hearts by God, lest the liberty of free-will should be violated, and lest conversion should be made by an vnresistible and vna-voidable necessity, but rather by a gentle invitation, which man may eyther resist or obey.

This their opinion doth rest on this false principle, that there is no perswasion which may not be so resisted that the effect thereof may at length be hindred. We contend, that this principle is false: For there is a perswasion so effectuell that it doth necessarily draw a man to ascent; which although thou maist resist, if thou wouldst, yet thou canst not be willing. If one, in a scorching drought, should offer sweete & wholesome drinke to him that is a thirst, and should, with a friendly perswasion invite him to drinke, and should dissuade and hinder nothing on the contrary, I say that it cannot be, but that hee who is thirsty should take the drinke offered him. A man hath fallen into the hands of enemies, who loade him with chaines, and cast him into prison, and bring him neere the punishment: Now, if one should enter the same prison, who should loosen the chaines, open the gate,

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and shew him a sure way of escape, and should exhort him that he should flie, and free himselfe from the present danger, I doe not thinke that such a man could obtain of himselfe, that he should not obey such perswasion: And if in humane things there are many such like perswasions, which you cannot be willing to resist: How much lesse can that perswasion be resisted, when to the euidence and certainty of the perswasion, and to the excellency of those heavenly good things which the Gospell doth offer to vs, and to the knowledge of the present danger, the diuine power hath also come, and that heart-turning might of the holy-Ghost, whose efficacy cannot be explained. Surely there is a certaine perswasiuue necessity, and a perswasion more mighty then any command, which doth so bend those that are willing, that they would rather endure any thing then not to will what they desire.

Reason it selfe doth adde credit to these things, and the nature of mans will, in which it is engrafted to moue it selfe to the prescript and perswasion of the minde, vnlesse when the indocible affections doe resist reason. But as often as reason doth conspire and agree with the affections, it is impossible but the will should moue it selfe thither whether the minde doth perswade it, and the appetites doe incite it; for what should call it away, seeing it can be moued with no other impulsion?

Nor is it any doubt that God, who doth thoroughly know our soules, and the most fit occasions by which the soule being apprehended cannot resist him calling, and doth know in what part it is more flexible, should

should not be able so to enlighten the minde, and imprint on the fancy (which hath the naturall command over the appetites) so cleere an image, so terrifie the conscience, by the propounding of punishments, so stirre it vp, by laying before it the eternall rewards, so gently inuite, and so fitly perswade, that presently all resistance should cease, and all contrariety fall to the ground.

Wherefore *Arnoldus* against *Tilenus*, pag. 251. spake inconsiderately, when hee said that the liberty of the will consisted in this, that all things which are required to an action being granted, and being present, the will might suspend and stoppe the action. He ought to haue said, that the liberty of the will consisteth in this, that it doth with a free and spontaneous motion, apply it selfe to those things which the vnderstanding and the appetites doe perswade, or if the appetites doe disagree with reason, and diuers objects are propounded, that the will may, by a free election, moue it selfe to what part it will. Let the soules which doe enioy the sight of God in heauen be for an example; to whom all things are fully supplied, which are required to stirre vp the will to loue God, yet their will cannot suspend that action, nor forbid and auert that act of loue, wherewith they loue God : Neither can it be said (although it maketh little to the present matter) that the cause why they cannot hate God is, because occasions of hatred, and incitations to sinne are wanting : For the Angels before the fall had no greater occasion. The same occasions of sinning which ouerthrew the Angels, were neuer wanting. The too much admiration, and

too great loue of themſeues, and by it a more ſlacke contemplation, and a more backward loue of God, carried thoſe moſt excellent creatures headlong, and ſtirred them vp to rebellion.

The will indeede is affected to two or more things, and betweene two propounded obieſts doth freely chooſe, vnleſſe when the laſt and beſt end is deſired: But it doth often ſo ſtrongly apply it ſelfe to ſome one thing, that it cannot reſiſt it ſelfe. And if the efficacy of the holy-Ghoſt, turning the heart, working in the elect, ſhal alſo come to it, which doth ſo draw & gouern the raines of the affections, that it may bend and turne the will following of its owne accord; what meruaile is it, if ſuch a rider cannot be finally ſhaken off, although the appetites doe ſo much reſiſt, and doe hardly giue ouer that rule and command which beſides right and equity they haue ceaſed on?

All theſe theſe things pertaine thither, that we may teach, that the euent of conuerſion is not thereby vn-certaine, or (as theſe innouators ſpeake) reſiſtible, although God ſhould moue the heart by a morall perſwaſion, and ſhould allure the will by a congruent and meete invitation.

But yet whoſoeuer ſhall heare the Scripture, or ſhall deſcend to examples and to experience, ſhall finde that the efficacy of the holy-Ghoſt, working in mens hearts, ought not to be reſtrained to morall perſwaſion: For it is a hard thing to conceiue in ones minde, what perſwaſion God vſed in the conuerſion of Saint *Paul*, who was caſt downe, as it were with lightning, and whoſe ſtubbornelle kicking againſt the pricks was broken.

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The same may be said of the Theefe, into whom in the midst of torments, and in the very agony of death, God did infuse faith after an unutterable manner: For what? Doe these Sectaries thinke, that he obtained faith by use, and by the frequent actions of pietie? Surely that cannot be said, seeing that in one moment he came from the height of incredulitie, and from most desperately wicked manners, to a most strong faith. Was he invited by a gentle perswasion? No surely: For whatsoever things were present before him, were so many dissuasions, and they so powerfull, that the faith of the Apostles themselves did then faile: The very torments which the miserable man did then suffer could easily haue taken away the sense of that allurements and perswasion, vnlesse the secret power of the spirit of Christ had broken through all obstacles.

Would the Apostle *Paul*, *Ephes. 1. 19. 20.* and *Coloss. 2. 12.* say, that that power of God, whereby he doth effectually worke in the hearts of beleeuers, is the same with that whereby hee raised Christ from the dead, if hee should onely conuert mens hearts by a morall perswasion, and by a gentle invitation?

Saul being fully determined to kill *Dauid*, came to *Naioth*, whither *Dauid* was fled, *1 Sam. 19.* but as soone as he came thither, vnmindfull of *Dauid*, he is caught with a propheticall inspiration: Where is there here any morall perswasion or invitation? If therefore God changeth the mindes of wicked men, without any morall perswasion, why shall hee not exercise the same power towards his elect.

And I doe not see how those speeches, of creating a new heart, of raising man from the dead, and of giving new life, by which the Scripture doth expresse our conversion, may be applyed to note out morall perswasion. The new man is not created by perswasion, but by the infusion of new life; and it must needs be, that some supernaturall thing must come, which cannot be explained by man.

And if God should allure men to beleue by a meere perswasion and invitation, God should not be the efficient cause of faith: For hee that doth onely exhort and perswade that we may beleue, doth not give beleueing it selfe; no, nor he who doth suggest the powers of beleueing, as we haue said before; but hee doth move metaphorically and intentionally, as wee are moued by Obiects, and by a knowne end.

And that here is something else beside perswasion, may hence be gathered, in that you see some men are vehemently set on fire by a small perswasion, some on the other side, who know the truth, are yet in the midst of some euident and most certaine perswasions cold, and nor at all affected. Former times, and our owne age, hath brought forth many Martyrs, who haue bene vnlearned, and but lightly instructed in the doctrine of the Gospell; but that strong natured and laborious *Origen*, who had the Scripture at his fingers ends, being vnable to endure Martyrdom, chose rather to burne incense to the Diuell. Many among miracles, and in the midst of the light of the Gospell, are incredulous, as the men of Capernaum; or else are giuen to their belly and gluttony, as daily experience


ence doth witnesse. Neither doth this therefore come to passe, because some of the vnregenerate are more capable of morall perswasion then others, seeing all men are altogether auerse from God, and dead in sinnes: Also you may see the most wicked men and worst affected, to be conuerted to the faith of Christ, as the *Romanes*, the *Corinthians*, &c. that God hath chosen the foolish things of the world, and where sin hath abounded, there grace hath abounded. On the other side, you may see many not so euilly disposed, as the men of *Tyre* and *Sidon*, that are not called by the preaching of the Gospell, then which, there is no other perswasion more wholesome. There are some ages, in which the gate of the Church is wide open, and there is a great concourse of people in it, as the Apostle teacheth, *1 Cor. 16. 19. A great doore and effectual, is opened to me.* And *2 Cor. 2. When I came to Troas to preach the Gospell, a doore was opened to me of the Lord.* On the contrary, there are some times, in which the passage to the Church is as it were stopped vp, and the efficacy of the Gospell doth seeme to be diminished; when the Pastors of the Church doe finde much stubbornnesse in the people, & a brawnie skin drawn ouer their consciences, the hardnesse whereof doth turne and blunt the edge of preaching. This doth not happen, because in some ages men are borne better, or because God doth vse other meanes and instructions to the teaching of them, then of others; but because it seemed good to God to soften the hearts of these, and to reueale to them his arme and his power of saluation, and to fasten the sword of the word of God with greater force into their mindes, and

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that according to his good pleasure and election of grace, by which as many as are appointed to eternall life, doe beleuee, *Acts 13*. By this motiue, God himfelfe did stirre vp the minde of Saint *Paul*, being at *Corinth*, and did exhort him to speake freely: *Feare not, (saith he) but speake, and hold not thy peace; for I am with thee, and no man shall set upon thee to hurt thee; for I haue much people in this Citie.*

CHAP. XLVI.

The certainty of the conuersion of the Elect is proued, and that Grace cannot be overcome.

I.  He chiefe foundation of our opinion of the certainty of the conuersion of the elect, and of the insepable grace of God, wee place in the immutable certainty of the election of God: For seeing that God by his certaine and determined decree, appointed some certaine men to saluation, as wee haue at large proued, it must needes be, that they whom he appointed to the end, hee appointed also to those meanes, without which no man is saued, *to wit*, Faith and Repentance. This decree, seeing it cannot be hindred, it is certaine that the faith of the elect cannot so be hindred, that they should finally fall away: The truth of which doctrine while these Sectaries doe oppugne, they doe cast themselues into absurd and enormous opinions, such as are these; *That Election is not ir-reuocable, nor peremptory, before death: That those that are elected, may be reprobated: That the number of the elect is not certaine, and determined by the decree and will*

will of God, but that their number may be encreased and diminiſhed: That all men are conditionally elected: That God is often diſappointed of his intention, wiſh, and deſire. Which dreames, full of feuer-like ſubtiltie, and vaine dotages, (that I may ſpeake no worſe of them) are, as I thinke, abundantly confuted by vs.

II. Wee haue heard Saint *Paul*, *Ephes. 1. 3. 4.* teaching that the grace of God is giuen according to election: Hence it appeareth, that the grace of God which is giuen to the elect, can no more be hindred, then election it ſelfe: For the effects of an immutable cauſe cannot but be moſt certaine. Vaine and void were that election, which ſhould be made deſtitute of thoſe meanes, without which there is no ſaluation; and obſerue that Saint *Paul* ſpeaketh of the holy and faithfull *Ephesians*, leaſt any *Arminian* ſhould ſay, that the Apoſtle ſpeaketh of vniuerſall Election. Finally, as many places of Scripture, as there be which teach that they doe beleeuẽ that are ordained to eternall life, *Acts 13.* that they alone come, *that is*, doe beleeuẽ, who are giuen to Chriſt by the father, *that is*, are elected to ſaluation in Chriſt, *Iohn 6.* and that all that are predeſtinated are called, iuſtified, and glorified, *Rom. 8.* and that God hath elected vs to holineſſe, *Ephes. 1.* and not by holineſſe, or for holineſſe; they doe all plainly proue, that faith and holineſſe doe ſo depend on Election, and ſo cleaue to it, that it cannot be but that he who is elected; muſt at length be conuerſed: The faith of the elect cannot, altogether be blotted out, and finally be extinguished, but the election of God muſt alſo be wiped out, and muſt periſh: Whoſeuer God calleth by his purpoſe, ſhall certainty

certainely come, because God neuer faileth of his purpose.

III. Agreeable to these things are the words of the same Apostle, *Rom. 8. 14.* *As many as are led by the spirit of God, are the sonnes of God.* Here I demand, whether it is possible that he who is the sonne of God, should be made the sonne of the diuell? If there is any modesty left in them, they dare not say this openly, although it doth plainly enough follow from their opinion, by which they determine, that the elect may be reprobated. This therefore being laid downe, that the sonnes of God cannot be made the sonnes of the diuell; I demand, whence is this impossibilitie of falling away, and why cannot hee who is led by the spirit of God, which is called the spirit of adoption, be made the childe of the diuell? The cause of this impossibility must either be the election of God, or mans free-will; but not mans free-will, as we haue at large proued; therefore it is the election of God, by which it commeth to passe, that it is an impossible thing that the faith of the elect should be finally lost and extinguished.

IV. And with what great efficacie God doth worke in mens hearts, the Apostle teacheth, *Ephes. 1. 19.* where hee wisheth that it were made knowne to the *Ephesians*, *What is the exceeding greatnesse of his power to vs ward, who beleue, according to the working of his mighty power.* The Apostle doth purposely heape vp emphaticall and significant words, whereby he might declare that power and effectual strength, farre differing from the phrase of *Arminius*, in whose writings, these speeches are often found; *that God will*

will not uſe his omnipotency to the conuerſion of man, but a gentle invitation, which is agreeable to free-will. And leaſt any one ſhould ſeek a refuge in the word *Power* and *Strength*, reſtraining this power to an effectuall perſwaſion; the ſame Apoſtle doth in the ſame Epiſtle teach, that this power is the ſame with that whereby he raiſed Chriſt from the dead, where perſwaſion hath no place: for he preſently addeth; *according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead.* So *Coloſ. 2. 12.* ſpeaking of our regeneration by faith; *With Chriſt (faith he) ye are riſen, by the faith of the operation of God, who raiſed him from the dead;* Inſinuating, that the reſurrection of Chriſt, and our regeneration were wrought by the ſame force and power.

V. The ſame Apoſtle, *2 Theſ. 1. 11.* doth pray that God would fulfill the worke of faith, with power, in the *Thſſalonians*. And *Rom. 1. 16.* the Goſpell is called, the power of God to ſaluation, becauſe by the Goſpell God doth ſhew his ſauing power. And *2 Cor. 10. 4.* he ſaith, *that our weapons*, that is, the word of God, wherunto is ioyned the efficacy of the Spirit are mighty, *to the pulling downe of ſtrong holds, caſting downe imaginations, and euery high thing which exalteth it ſelfe againſt the knowledge of God, and bringing into captiuitie euery thought, to the obedience of Chriſt.* Behold how often, and how diligently the Apoſtle doth extoll that power which God doth uſe to the conuerſion of a man; what choiſe and forceable words hee doth reckon vp, with which hee would draw our mindes into the admiration of that wonderfull and ſecret power. Agreeable to this is that of Chriſt,

Luke.

Luke 11.22. where he doth describe, in these words, the casting out of Sathan obtaining the rule in man, and the greater power of the spirit of God thrusting him out : *When a strong man armed keepeth his palace, his goods are in peace ; but when a stronger then he shall come upon him and overcome him, he taketh from him all his armour, wherein hee trusted , and divideth his spoiles.*

V I. These Sectaries here doe alleadge and faine many things : First, they say that this power, how great soever it is, is resistible, neither doe we deny it ; but the question is, whether it may finally be overcome : For it is not likely, that God will exercise that mighty power and efficacy towards that man whom he will save, that he might be overcome by man, and that man at length might be more powerfull then God : Yea truly, in that very place of the Apostle, *2 Cor. 10.* where hee doth extoll that power with a goodly speech, he maketh mention of the resistance which doth rise against the knowledge of God, and doth resist it ; but yet at length being broken, it doth yeelde, and is willingly bound with happy bonds.

V II. To that place of Saint Paul, *2 Thes. 1.* where hee prayeth that God would powerfully finish the worke of faith in the *Thessalonians*, they of the *Hage*, pag. 295. doe answer. That the Apostle doth not speake of the beginning of faith ; but of the complement in the encrease and perseverance of faith : By which speech, they cut their owne throats ; for if there be neede of so great strength and power of God, to further the encreases of faith, how much more power is there

there neede of, for the beginnings of faith, and to put faith in an vnbeleeuing man, in whom there is nothing which doth not reſiſt God?

VIII. They adde, that by the worke of faith, is vnderſtood patience, but vnſtilly; for the worke of faith is not finiſhed onely by the tolerating and bearing of afflictions; alſo the words of the Apoſtle going before, doe reiect this interpretation: For he ſaith, *We pray alwayes for you, that God would count you worthy of this calling; and fulfill all the good pleaſure of his goodneſſe, and the worke of faith with power*: He doth wickedly, who reſtraineth the calling of God and the effects of the good pleaſure of his goodneſſe to patience alone.

IX. In the ſame place they gueſſe, that this fulfilling, is the obtaining of glory: But in vaine, for glory is not the perfection, nor the fulfilling of the worke of faith, but the fulfilling of the reward which wee apprehend by faith; yea, the worke of faith is ſo farre from being there perfected, that it will then ceaſe.

X. The men of our partie proved this by that place of Saint Peter, 2 *Ephes. Chap. 1. Verſ. 3. The diuine power hath giuen vnto vs all things which pertaine vnto life and godlineſſe, through the knowledge of him who hath called vs to glory and vertue*. If God doth giue vs all things which pertaine to life and pietie, then hee giueth vs that we ſhall not reſiſt finally, but obey God calling. The *Arminians* anſwere, that Peter here doth not ſpeake of the beſtowing of faith; and that he doth not teach that faith is giuen to vs by God, but onely of thoſe things which hee giueth to them that doe already

already beleue. This answer is besides the matter, and it doth not touch any part of our argument: Yet when Saint *Peter* saith, that *all things*, are giuen vs by God, which are necessary to saluation, they deale sincerely and faithfully, in that they will not haue faith to be comprehended vnder this word, *omnia*, all things. For they which say in other places, that faith is the gift of God, doe here plainly enough witnes that this was not seriously and in good earnest spoken by them. And truly, the men on our side doe bring no place out of the Scripture, to proue that faith is the gift of God, which the *Arminians* doe not corrupt and darken; because they deny that the habit of faith is infused into man, or imprinted on mens hearts by God: but they contend, that it is giuen to vs by God no otherwise then by perswading, and by giuing powers by which wee may beleue, if wee our selues will. Which truly is not to giue faith, but to giue helpes & incitations, to obey which, and to turne them into vse, is in the power of free-will. To adde to their fraud and deceit, they doe corrupt the words of Saint *Peter*: Saint *Peter* saith, *That God hath giuen vs all things that are necessary to life and godlinesse*: They, by giuing, would haue offering and propounding to be vnderstood, which doe very much differ: For seeing that (as the *Arminians* confesse) eternall life is propounded euen to reprobates, it will be said, that eternall life is giuen to the reprobates, if to propound and offer be the same that it is to giue.

That faith and repentance is from God the Scripture proueth. That faith is the gift of God Saint *Paul* teacheth, *Ephes. 2. 8. By Grace ye are saved through faith,*

faith, and that not of your selues, it is the gift of God. That gift of which Saint Paul speaketh here, is neither saluation alone, nor faith alone: But this is the gift, To be saued by grace through faith. Whence it appeareth that faith is as well comprehended vnder this gift, as saluation. But if saluation alone were here called the gift of God, yet it would thence necessarily follow, that faith is the gift of God: For he that giueth saluation, must needs also giue the meanes, without which there is no saluation. The same Apostle, Phil. 1. 29. faith, It is giuen to you in the behalfe of Christ, not onely to beleue on him, but also to suffer for his sake. Doe you see that it is giuen to vs, not onely to be able to beleue, but also the act of beleuing, and to beleue it selfe? That repentance is the gift of God, Saint Peter doth witnesse, Acts 5. 31. God hath exalted Christ with his right hand, to be a prince and a Saniour, for to giue repentance to Israel, and forgiveness of sinnes. And 2 Tim. 2. 25. If God will at any time giue them repentance. Saint Paul, Rom. 5. doth say. That the loue of God is shewed abroade in our hearts by the holy-Ghost, who is giuen vs; To wit, because the holy-Ghost doth imprint that sure confidence in our hearts, that wee are loued by God. Here you see that not onely the powers, of willing and doeing, are giuen by God, but also to will and to doe it selfe. Seeing therefore that as many Christian vertues as there are, there are so many gifts of God, and the same vertues are habits, it must needs be, that those habits are from God, and therefore not engrafted by nature, which Pelagius himselte hath not said; nor obtained by vse and actions, the grace of God helping. as the Arminians will

will haue it, for so man himselfe should giue eyther all faith, or at the least some part of faith to himselfe, and should owe it to his owne labour and industry. For truly, if God doth giue the power of beleeuing, and doth not giue the act of beleeuing after the same manner as he giueth the power, because (as these Sectaries thinke) God doth giue the power of beleeuing vnrelishtibly, but he giueth the act of beleeuing onely by perswading and inuiting, and that by a perswasion which we may obey or resist; consent to, or refuse: There is nothing so cleere, as that the very act of beleeuing, and therefore faith it selfe, is not from God alone, nor from the meere grace of God, but is due, partly to God, and partly to mans free-will. Which that it is the opinion of the *Arminians*, and that they thinke that grace is not the totall, but part-cause of faith, we haue proued before. Whereunto adde that which they say, that God doth giue faith no otherwise then by perswading, and by a gentle invitation: Which if it be true, it will be said that God doth giue neither the power nor act of beleeuing. For he that doth onely perswade and exhort to runne, although he set on fire all the brands of his oratory Art, yet he will neuer be said to giue the power of running, nor to runne it selfe.

XII. Seeing therefore that the habit of faith, is the gift of God, it must needes be, that it is infused and imprinted on our hearts by God himselfe; which if it be so, it is vnpossible that this infusion can be hindered in the elect; For what should hinder it? Doth the mutability and instability of the decree of God hinder it? No; His decrees can neither be abolished

lished nor changed. Doth the evil affection of the heart of man hinder it? No, every man is ill affected before he hath received faith from God. Doth the obstinate hardnesse of some men hinder it? No, this hardnesse is softened by faith being received: Which also God promiseth that he will doe, *Ezech.* 36.26.

XIII. This promise of God, and others of the like sort, by which God promiseth that he will give a heart of flesh, and will write on it his law, and that he will cause that we should walke in his waies, doe promise an infallible certainty of the conversion of the elect, and the grace of God, which is impossible finally to faile: For what can hinder that God should not stand to his promise, and should fulfill that which he hath certainly and absolutely promised? Doth the hardnesse of mans heart hinder? No, this is that which he doth promise, *to wit*, that he will soften the stony heart. Doth the wickednesse of man hinder? No, there is no man but he is wicked before God converteth him. Is it the stubbornnesse which is in some men more then ordinary? No, *Where sinne abounded, there also grace abounded.* Finally, there can no impediment be objected, which God cannot put away and remove. There is nothing so intricate, out of which the wise goodnesse of God cannot cleere himselfe; and therefore to whom hee promised hee would give a new spirit, that hee would take from them their stony heart, that he would cause that they should walke in his waies, it is impossible that these should not be converted, or should finally fall away. Neither doe the *Arminians* themselves deny it, al-

though they seeme contentiously to strive against it. For, in the 286. page, of the conference at the *Hage*, they doe confesse that these words of God in *Ezechiel*, *It is declared that God will so effectually worke, that actuell obedience must follow*: But (say they) is that done vnresistibly? As if the controuersie were in that: It is sufficient that it is done most certainly, infallibly, and vnauidably, although man should for a time resist, and should be aduerse and contrary to God calling, *that is*, to his owne saluation: For the workes of piety, which are adioyned to follow this change of the heart, are not laid downe as conditions, on which this change is to be, but as fruites and effects which are to follow this change of the heart.

XIV. These Sectaries doe deuise another hiding hole, in saying that this promise of giuing a new heart, was made to a whole nation, not to seuerall men: But these are vaine things. For, Regeneration, and the change of the heart, is a gift which is giuen to particular men: Neither were this promise true, if it were to be performed to a whole nation, in which there haue alwaies beene very many that haue beene stubborne and rebellious: Therefore this promise pertaineth to those alone who were to be truly faithfull.

XV. They dispute neuer a whit more wittily, when they say, *Collat. pag. 269.* that by these places is promised, not the first beginning of preuenting grace, but a greater plenty and progresse of grace. I doe not deny but that euen the progresse and proceeding in grace is promised here; but I earnestly
 affirme

affirme, that here the beginnings also of conuersion are promised : The very words *a new heart*, doe proue this : For then truely and properly is the heart new, when it begins to be changed : Nor is it credible, that the increafe of grace is promised without the beginning of it.

XVI. I further demand, whether that promise whereby God promiseth that he will cause that wee shall walke in his wayes, is extended to the end of the life, or for a short time : If not to the end, then this promise is in vaine, yea, and absurd, because by it God should promise that he would so long giue them his grace, vntill he should againe take it away, and destroy them for euer. Also the words themselues doe witnesse, that it is spoken of a perpetuall grace. For God doth promise, that he will cause that they should not depart from his waies ; in which words, finall perseverance is promised.

XVII. And if the grace of God may be finally hindred in all and particular men, it might come to passe that it should be hindred in all men ; and so there wold be none elected, there wold be no church, and Christ should haue dyed in vaine. For nothing can be imagined more absurd, then to suppose that God decreed that some men should beleue and be saued, and that that should be done vnesistibly, and yet that he did not decree of any one man, nor of any particular person : There is nothing more absurd, then to determine, that it must needes be that some be saued, and yet that there is no man who may not be damned. By what meanes can any certainty be made or concluded out of many vncertainties ? Or is it

credible and likely, that the decree of God as concerning the whole Church, cannot be deluded, and yet may be made frustrate in the severall members of the Church?

XVIII. Nor doth the truth finde any small refuge in the words of Christ, *John 6. 44. 45. No man can come to me, except the father, who hath sent me, draw him; and I will raise him up at the last day. It is written in the Prophets; They shall be all taught of God. Every man therefore that hath heard, and hath learned of the father, cometh to me.* Every word is a thunderbolt. The *Arminians* thinke, that there are many that heare and learne of the father, who doe not come, nor follow. This is diametrically and directly contrary to the words of Christ; *Every man that hath heard, and hath learned of the father, cometh to me.* For he speaketh of a certaine manner of hearing and learning, which is peculiar to the elect, and which doth worke in their heart what he commandeth. The same *Arminians* doe affirme, that many are drawne, who notwithstanding doe not come. But here also they offend against the words of Christ, where he saith, *No man can come to me, except the father draw him, and I will raise him up at the last day.* For he speaketh of a certaine sure kinde of drawing and obedience, by which whosoever are drawne, and doe come, shall be raised vp by Christ at the last day. Hee speaketh therefore of a kinde of drawing which cannot finally be resisted.

XIX. Out of the same place of Saint *John*, this argument is framed: *Whosoever hath heard, and hath learned of the father, doth come: Whosoever is drawne hath heard & learned:* Therefore whosoever is drawne, doth come.

XX. By

XX. By the same place, the opinion of the *Arminians* is refuted, whereby they teach, that all men are drawne, and that sufficient grace is given to all: For the scope of Christ is to set downe the cause, why the Jewes of Capernaum could not come, *to wit*, because they were not drawne by the Father; that on the contrary he might teach, that they would haue come if they had beene drawne: by which words, hee doth not obscurely teach, that all who are drawne doe come.

XXI. These proofes, brought out of this place, are not grounded on the word *drawing*, which wee know to be many times taken more largely, and to be sometimes vsed for an invitation which is not obeyed; but they are grounded on the whole coherence of this place, and on the course of the speech, which doth more then certainly demonstrate, that it is here spoken of a kinde of drawing, with which who-soeuer are drawne, doe come. In which sense, the word *drawing* is vsed, in the beginning of the *Canticles*; *Draw mee, and we will runne after thee*: Which also Saint *Austin* doth acknowledge, *Lib. 1.* against the two Epistles of the *Pelagians*; where when hee had admonished the Reader, that Christ did not say, *lead*, but *draw*, he addeth: *Who is drawne, if he be already willing? And yet no man commeth, vnesse he be willing: He is therefore after a marueilous manner drawne, that he should be willing, by him who knoweth to worke inwardly in the very hearts of men, not that men vnrwilling should beleene, (which cannot be) but that of vnrwilling, they might be made willing.*

XXII. Nor is it credible that that grace is finally

resistible, whose chiefe office is to take away finall resistance; for so it should not doe that for which it is ordained; especially seeing that Christ saith^t, *John 4. 14. Whosoever drinketh of the water that I shall give him, shall neuer thirst, but the water which I shall give him, shall be in him a well of water, springing up to everlasting life.* For it doth manifestly appeare, that it is here spoken of a kinde of grace, which being once well admitted and received into the heart, is neuer lost, but doth remaine to eternall life, and like an everlasting fountaine, is neuer dried: No lesse direct are the words of Christ, *John 6. 35. He that beleueth in me, shall neuer thirst:* and *Vers. 51. He that shall eate of this bread, shall live for ever:* All which were false, if true faith, which doth seriously apprehend Christ, might be shaken off, and be finally lost: For then there would be some, who after the eating of the heavenly bread, should perish for ever.

XXIII. And if there be any certainty of salvation, or any full perswasion of the Saints, it must needs be, that the grace of God in them cannot be overcome, nor finally extinguished; for otherwise, this certainty were vaine and deceitfull: For how can he be certaine of his saluation, who doth beleue that the grace of God may be hindred and abolished by a finall resistance? And that on Gods part there is no absolute and peremptory election, but when the course of our life is finished? And that on mans part, the free-will of man in most holy men is furnished with power whereby it may altogether drive away the spirit of God?

XXIV. But the Scripture in fixe hundred places,

ces, doth teach and command certaine and sure confidence of our saluation. Saint Paul saith, *Rom. 8. 16. The spirit doth witnesse together with our spirit, that we are the sonnes of God*: Can there be any more certaine witnesse, and more worthy of credit, then the spirit of God? Surely the Scripture doth teach how certaine this inward testimony is, while it calleth the spirit, a seale deeply imprinting the promises of God on our hearts, and the pledge of our inheritance, *Ephes. 1. 13. and Chap. 4. 30. and 2 Cor. 1. 22*. So also *1 Iohn 5. 10. He that beleeueth on the sonne of God, hath the witnesse of God in himselfe*. This testimony is beyond all exception; which testimony whosoever doth not feelee in himselfe, he ought rather to thinke ill of himselfe, then to measure other men by his owne foote, and to iudge of others confidence, by his owne incredulitie.

XXV. The Apostle to the *Hebrewes, Chap. 3. Vers. 6.* doth command vs to hold fast the confidence and the reioycing of the hope, firme vnto the end. And *Chap. 30. Vers. 22.* Let vs draw neere with a true heart, in full assurance of faith. And *Ephes. 3. 12.* In Christ we haue boldnesse and acceſſe with confidence, by the faith of him. And *1 Iohn 5. 13.* These things haue I written vnto you, that beleue on the name of the sonne of God, that ye may know that ye haue eternall life.

XXVI. Our Sauour himselfe doth promise, that hee will giue vs all things which wee shall aske in his name, *Iohn 14. 13.* If therefore wee aske grace which cannot be overcome, nor extinguished, and perseuerance in the faith, Christ promisseth that wee shall receiue what we aske.

XXVII. Doth *Dauid* ſpeake as one doubting of his ſaluation, *Pſal. 17. I ſhall ſee thy face in righteouſneſſe, and I ſhall be ſatisfied with thy likenesse?* Or *Simeon* ſpeaking thus, *Luke 2. Now letteſt thou thy ſeruant depart in peace, according to thy word?* Or *Stephen*, who, his enemies gnathing their teeth at him, and being certaine of death, did cry out, *I ſee the heauens open, and the ſonne of man ſitting at the right hand of God?* Could the grace of God be overcome by free-will in thoſe men? Or was their confidence deceitfull and failing, and the decree of God concerning their ſaluation yet reuocable, as theſe Sectaries ſpeake?


XXVIII. Why ſhould I ſpeake of *Saint Paul?* who deſiring to be diſſolued, and to be with Chriſt, being full of faith, ſpeaketh thus, *1 Tim. 4. 18. The Lord ſhall deliuer me from euery euill worke, and will preſerue me vnto his heavenly kingdome:* And in the ſame place, after he had endured ſo many labours, he doth vtter this as his victorious ſong: *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: Henceforth there is laid up for me a crowne of righteouſneſſe, &c.* With no leſſe confidence doth hee ſpeake both in his owne, and in our name, long before the end of his ſtriſe, *Rom. 8. 38. I am perſwaded, that neither death nor life, &c. nor any other creature, ſhall be able to ſeperate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

XXIX. But the doubting of our ſaluation doth pleaſe theſe Sectaries, who are ſtuffed and ſtrouted out with pretended modeſty and humility. Their words againſt the *Walachrians*, pag. 76. are theſe:

these: *Whether any one can be certaine that hee shall perseuere in the faith; We will not say, yea, we suppose it to be very profitable to doubt of these things, and that it is laudible for a Christian Souldier, to the shaking off the sloathfulnesse and the drowsinesse of the soule in the worke of Religion: In the same place they admit onely that certaintie, whereby one doth know that God, and sufficient helpe, shall not be wanting to him, so that hee be not wanting to himselfe; which certainty surely may be in any reprobare. They doe instill these things with a goodly shew, vnder the pretence of instigation to good workes, that they might secretly ouerturne the foundation of faith, as it were by vndermining it; and as if there were no way of stirring vp sluggishnesse, but by the damage of Faith. It is prophane modestie which maketh men incredulous and vnbeleewing; and vnder a shew of humilitie, doth teach them to distrust God. But they themselves, who teach these things, doe boast, that God hath given them what hee ought, yea, and that God is bound to give them sufficient grace; that it might appeare, that vnder this affected humilitie there is much pride.*

CHAP. XLVII.

The iudgement of Saint Austin concerning this controuersie.

- I.  He certainty of perseuerance may be taken two waies: Either for the certainty of the decree of God, by which God decreed to giue

giue perseverance in faith, to them whom hee elected to saluation : Or for that confidence , by which one doth certainly perswade himselfe, that he shall neuer be forsaken by God. The first certainty is necessarily drawne from that election which is absolute , and is not for faith fore-seene, but not the latter : Because God hath decreed many things concerning vs, whereof hee hath not yet giuen vs the full knowledge.

II. The full perswasion of the faithfull doth not rest on any reuelation, whereby God hath laid open to vs the secrets of his counsels , but on the promises of the Gospel, and on the inward feeling, whereby one searching himselfe, doth feele that he doth seriously beleue in Christ, and on the inward testimony of the spirit, witnessing in our hearts that we are the sonnes of God : Yet there may be many , and those good and godly men , who although they belong to the election of God , haue not come to this full confidence.

III. Saint *Austin*, being beaten in this question, and exercised in often contentions of the *Pelagians*, is a most earnest maintainer of the former certainty ; and doth gather from the election of God, according to his purpose, that the elect can neuer be forsaken by God, and that grace is giuen which can neuer faile, and by which they shall certainly perseuere. There are many excellent things in his workes to this purpose, but he doth no where speake more plainly then in his booke, *de correp. & gratia*. which hee writ when he was very old. In the twelfth Chapter hee hath these words : *There is giuen to the Saints that are predesti-*

predestinated by the grace of God to the kingdome of God, not onely such helpe of grace, but also such a helpe, that perseuerance it selfe is giuen them, not onely that without that gift they could not perseuere, but also that by this gift they cannot but perseuere. For he hath not onely said, without me ye can doe nothing, but he hath also said, yee haue not chosen me, but I haue chosen you, and haue appointed you that you might goe on, and might beare fruit, and that your fruit might remaine: In which words hee declareth that he hath giuen them not onely righteousness, but also perseuerance in righteousness. For Christ so appointing them, that they should goe on and beare fruit, and that their fruit should remaine, who dare say that perhaps it shall not remaine? For the gifts and calling of God, are without repentance, that is, the calling of them who are called according to his purpose. Christ therefore making intercession for these, that their faith should not faile, without doubt it shall not faile to the end, and by this it shall perseuere to the end, and the end of this life shall finde it remaining.

And a little after, The will of them is so much enflamed by the holy-Ghost, that they therefore are able, because they so will, and they doe therefore so will, because God worketh in them that they may will: For if in so great infirmity of this life (in which, notwithstanding it was necessary that vertue should be wrought for the repressing of pride) mens wills should be left to themselves, that if they would they might remaine in the helpe and assistance of God, without which they could not perseuere, and God should not worke in them that they might will: The will it selfe, by its owne infirmity, would faile among so many and so great temptations, and they could not therefore perseuere

were, because failing by their infirmity they could not be willing, or by the infirmity of their will they could not be so willing that they might be able : Therefore the infirmity of mans will was helped, that by the grace of God it might be driven vnauoidably, and inseperably ; and therefore, although weake, yet it should not faile, nor be overcome by any aduersitie. Hee suffered and permitted Adam, the strongest man, to doe what he would, but hee hath preserved to the weake, that they should will inuincibly, by him that giueth it, and inuincibly should not forsake it.

Obserue the words, *vnauoidably, vnseperably, and inuincibly* : he vsed not the word *irresistibility*, which the Iesuites had not yet coyned : But he vsed words which haue no lesse force to set out the power of the most certaine, and finally, insuperable and vnconquerable grace of God, in them who are elected according to the purpose of God. And yet he doth vse the word *resisting*, Chap. 14. where he thus speaketh : *No free-will of man doth resist, God being willing to saue. For to will or nill, is so in the power of him that willet or nillet, that it cannot hinder the will of God, nor overcome his power.* Excellently spoken, although *Arminius* cry out against it.

CHAP. XLVIII.

That the Arminians doe plainly stablsh that vnresistiblenesse which they impugne.

I. **V**Nresistiblenesse is painted, by the *Arminians*, as a monster, whose beard they pluck, & whom they prick with needles and goades. We haue already taught,

taught, that they doe build castles in the ayre, and paint gourdes and vaine conceits, and doe impugne their owne dreames: For we acknowledge no such vnresistiblenesse as they faigne.

II. But this is the greatest meruaile, that they themselves doe build vp, & do euery where stablish that vnresistiblenesse which they doe falsely attribute to vs, and doe impugne with all their forces. You may say they are blinde-folded fencers, who fighting with their eyes shutte doe beate the ayre and wound themselves.

III. The *Arminians* against the *Walachrians*, page 68. Doe deny that they say, *That the holy-Ghost doth worke vpon the will by no other meanes then such as may be resisted.* But (say they) wee would haue these things restrained to none, but to that ordinary manner of conuersion, which the spirit for the most part doth vse, not doubting but that the conuersion of some one or other, is sometimes wrought by an extraordinary meanes. Here wee haue them confessing themselves guilty: For by this saying, they ouerthrow from the foundation whatsoever they haue builded vp. For if God conuert some men vnresistibly, and doth giue them faith by his precise and absolute will, it is impossible that these should be elected for faith fore-scene, and by an election which doth rest on the fore-seeing of faith. For he who is absolutely and vnresistibly appointed to faith, must needs be absolutely appointed to saluation. He should doe foolishly, who should faigne God decreeing thus; *I indeede decreed to saue this man, if he will beleue: But I will giue him faith vnresistibly.* Election cannot depend on the fore-seeing of that condition,

condition which God hath decreed certainly and infallibly to doe. Thus God did not decree that *Philip* should liue if hee had breath ; but hee hath certainly decreed to giue him breath, that he might liue.

IV. Hence it appeareth, with what equiry these Sectaries deale with vs : For falsely attributing *vnresistiblenesse* to vs, they cry out, that thereby mens wills are compelled, and that it cannot be called obedience, to which man is vnresistibly compelled; yet the same men doe thinke that there are some who are conuerted vnresistibly, and after an extraordinary manner, and whose conuersion they doe not deny to be obedience.

V. Adde to these, that old and worne opinion among the *Arminians*, which we euery where meete in their writings : That God doth call some man after a manner that is not congruent and agreeable, whereby they that are called doe neuer follow, although they be able to follow : That some againe are called in that manner, state, measure, and time, which is congruent and agreeable, by which meanes whosoeuer are called, doe certainly and infallibly follow God calling. Also wee haue before in the 44. Chapter, brought the words of *Armini* us himselfe, whereby he determineth that such a calling is made by the decree of God, and administred by his certain and sure predestination : And iustly; For why should God choose this apt state, this fit time, and this congruent manner, whereby they that are called doe certainly and infallibly follow, vnlesse because he will haue them certainly and infallibly to follow? Surely these

these things maintaine the same vnresistiblenesse which is beleueed by vs, *that is*, a certaine and infallible euent from the preordination of God. They endeavour indeede to qualifie their opinion, by peeing to it this clause: *Those whom God doth call after a congruent manner, are indeede certainly and infallibly conuerted, but so that they may not be conuerted.* For (if *Arminius* be beleueed) they may doe that which neuer hath beene, nor neuer shall be; which God certainly fore-knew should not be; and which if it should come to passe; the purpose and preordination of God (which *Arminius* doth here acknowledge) should be made voide.

V I. The same men doe stablish vnresistiblenesse by that their old opinion, whereby they teach, that God in our conuersion doth vnresistibly enlighten the vnderstanding, and stirre vp the affection. It is something, that they confesse that part of our conuersion and regeneration is wrought vnresistibly, *to wit*, the enlightning of the minde & the raising vp of the affections. But I further affirme, that by that vnresistible enlightning of the minde, if it be cleere and euident, and by that raising of the affections, if it be vehement, the will is necessarily affected, and drawne to a spontaneous assent, as wee haue at large proued.

V II. They doe no lesse hurt and wound themselves, when they teach that the power of beleeuing is giuen vnresistibly: For, what powers of beleeuing are there but by faith? For, habits are the efficient causes of operations, as the first acts are the causes of the second. Or what powers of beleeuing can there
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be without faith? If therefore the powers of beleeuing are giuen vnresistibly, it is plaine, that faith also, and therefore the assent of the will, is giuen vnresistibly, seeing that the power and faculty of beleeuing is placed formally in faith it selfe.

The *Arminians* of the *Hage*, *Collat. pag. 269.* doe grant, that God doth vnresistibly cause, that alway there are some who beleue: By which grant they doe plainly disturbe their owne matters. For who are these *some*? Are they not some certaine persons? Therefore God doth vnresistibly worke, that certaine persons should beleue. Is it likely that God doth vnresistibly cause that some should beleue, and hath not appointed who they should be? For so it would come to passe that God predestinated some men to beleue vnresistibly, and that he predestinated none. Is it possible that God should cause, that some men should beleue vnresistibly, and yet that the same men should not beleue vnresistibly? As if I should say, that God doth cause that some should die, who yet certainly doe not die. And seeing by the opinion of *Arminius*, there is none of the elect, who may not be reprobated, and cause that God should be disappointed of his intention, it is a meruaile how God should cause vnresistibly that some should beleue, when there is none of them who beleue and are conuerted, but many finally resist, and so perish. Whatsoever may happen to seuerall men, may also happen to all. Nor can the purpose of God be certaine, of causing vnresistibly that some should be conuerted, vnlesse some be vnresistibly conuerted. Euen as the purpose of God, of causing some to be drowned

drowned cannot be certaine, vnleſſe ſome be drowned.

The ſame men, *Collat pag. 292. ſay; That to conuerſion there is required a power which muſt in many parts exceede euery created power, although it ſhould not worke vnreſiſtibly: For that nature may be effectually conuerted, ſomething is required that is more powerfull then it ſelfe.* Theſe things ſeeme to me to be ſuch as cannot ſtand together; that the power of the ſpirit, by which wee are conuerted, doth in many parts exceede the power of nature; and yet that it may be ſo reſiſted by nature, that it may be ouercome, and may finally be hindred: for of ſuch a reſiſtance is it ſpoken here.

There is no cauſe therefore to feare leſt irreſiſtibility, being thruſt at by the *Arminians*, ſhould fall downe, ſeeing that on the one part they doe hold it vp, and vnderproppe it from falling, yet it is worth the labour to know with what obiections they doe enforce it.

CHAP. XLIX

The weake obiections of the Arminians againſt Irreſiſtibility (that is, the infallible certainty of the conuerſion of the elect) are answered.

I.



Theſe Sectaries doe lay the chiefe foundation of their cauſe, in that their falſe opinion, and already confuted by vs. That God doth not adminiſter and ſupply the meanes to conuerſion and faith, by

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any absolute and precise decree : For if God calling men, doth precisely and absolutely intend the conversion of no one man, it is not needfull that the conversion of any one should precisely follow the supplying of those meanes. This their foundation, seeing it hath beene overwhelmed and cast downe by vs, the other things which they would build vpon this must needs fall.

II. The *Arminian* conferrers at the *Hage*, doe very ill heape together many things, to the overthrowing whereof there is neede of no great contention. In the front of the battell, they set that place in the *Acts*, Chapter 7.15. Where *Stephen* doth lay it to the charge of the rebellious Iewes, that they haue alwaies resisted the holy-Ghost : Whence they inferre, that the holy-Ghost, when he worketh in man, doth not worke conversion vnresistibly.

III. But they doe vnwisely proue that which is not in controuersie. For we doe not teach, we doe not acknowledge that irresistibility which they attribute to vs. This conclusion therefore doth not hurt vs, who doe willingly confesse that the holy-Ghost doth not alwaies so worke in mens hearts that hee taketh away all resistance. Furthermore, they suppose a thing which is most false, as a thing true and granted, *to wit*, that the holy-Ghost wrought in those Iewes, and that they resisted the inward operation of the Spirit. *Stephen* chargeth the Iewes, that they alwaies resisted the euident testimony of the holy-Ghost, speaking by the Prophets. This the following words of *Stephen* doe declare: *Which of the Prophets haue not your fathers persecuted? &c.* Nor if *Stephen* should

should speake of the holy-Ghost dwelling in the impious, and vnbeleeuing Iewes (which yet is very false) would it thence follow that he spake of the spirit of Adoption, and of the grace peculiar to the elect, which doth certainly and infallibly worke faith and conuersion in them alone?

I V. With this place, there likewise fall to the ground those places in which the Scripture, *Psal.* 78. *Esay* 63. *Matth.* 23. 37. *Prov.* 1. 24. &c. saith, that the Iewes tempted God, and stirred him vp to wrath, and made sad the spirit of his holinesse; that the chickens would not be gathered; that they who were called refused; &c. All these (say I) are nothing to the purpose. The Scripture there speaketh of vngodly and rebellious persons; but in this question it is spoken of the faithfull and the elect; and the question is, whether it may be that they may neuer be conuerted, and may finally resist the spirit of adoption. To the proving of this, the places which speaketh of Reprobates, which we confesse doe finally resist God calling, and doe want the spirit of adoption, are plainly besides the purpose. Finally, these Sectaries doe not proue, that in all these places it is spoken of a finall resistance, of which alone it is spoken here.

But (say they) God, *Ezechiel* 18. 31. doth command the Israelites to make them a new heart, and a new spirit. Whence they gather that man may performe what he is commanded, or resist God commanding. I am ashamed of this olde trifle and *Pelagian* colewort, so often brought againe, and as often rejected. First of all, what neede is there to proue that an vnregenerate man is able not to obey this com-

mandement of making him a new heart, seeing this alone he is able to doe, *so wit*, nor to obey; and he cannot obey? And that man can doe whatsoeuer God commandeth is an heresie of the *Pelagians*, already confuted by vs. The precepts of God are not the measure of our powers, but the rule of our duty, the summe of our debt, the matter of our prayers, the scope of our strife. But of these things more then enough.

V I. Fourthly, they pretend that place, *Esay 5. What could more haue beene done to my Vineyard, which I haue not done to it?* Whence they inferre, that the grace of God doth not worke conuersion in man vnresistibly. This is a prodigious consequence; and if it were good, yet the conclusion would touch neither the question, nor vs; who confesse that in the elect themselues, conuersion is not wrought without some resistance. Adde to these, that to the question wherein it is spoken of the conuersion of seuerall men, a place speaking of the calling of a whole nation is vnwisely brought. When it is spoken of the certainty of the conuersion of the elect, they ought not to bring a place speaking of the rebellion of an incredulous and vnbeleeuing nation. Finally, they deale so as they who are very carefull, lest they should say any thing that should make to the purpose.

V I I. By the way, the Reader shall obserue, that vnproper phrases, and spoken after the manner of men, ought not to be taken as properly spoken. God is figuratiuely said to haue wished and expected fruit from his vine. Desires, and griepe, as if hauing spent his labour in vaine he had failed of his propounded end,

end, cannot happen to God: When God doth with the conuerſion of men, as *Pſal. 81. 14.* he doth inſinuate nothing elſe, then that the conuerſion of man is acceptable to him: So when he is ſaid to expect fruit from the Vine, or from the Fig-tree, *that is*, from the Church, or from particular men; and when the Vine diſappointed his hope, not preſently to plucke it vp by the rootes; vnderſtand, that God doth require and demand obedience, and that when that which ought to be done is not done, he is not preſently ready to puniſh, but doth deferre it, *Luke 13. 9.* God doth not expect thoſe euents which hee fore-knoweth will not come to paſſe: Much leſſe doth he expect thoſe euents in the godly, which hee himſelfe is to worke.

VIII. They ſtumble at the ſame ſtone, when they cite that of *Ezechiel, Chap. 12. Verſ. 2.* *Some of man, thou dwelleſt in the miſt of a rebellious houſe, who haue eyes to ſee, and ſee not, &c.* Whence they inferre that man indeede hath eyes, and eares, and power of conuerting himſelfe, but he is able to reſiſt. Vnwiſely ſpoken; for who doth deny that man is able to reſiſt? yea, of his owne nature hee can doe nothing elſe. Why doe they heape vp to vs the examples of reprobates and wicked men, in the queſtion whereby it is demanded whether it may come to paſſe that hee who is elected can finally reſiſt grace, and fall from it? By the way, the Reader ſhall remember, that of the ſame people to whom eares & eyes are here attributed, God doth thus ſpeake, *Dent. 29. 4.* *The Lord hath not given you a heart to vnderſtand, nor eyes to ſee, nor eares to heare, to this day.* For there are two kindes of eyes,

some, which onely the faithfull haue, to wit, the eyes of faith; some, which reprobates may haue, who seeing and willing doe perish; who *seeing doe not perceive, and doe heare heauily with their eares*, *Mat. 13. 26. 27.* these mens eyes are carnall and cloudy; these men, naturall reason being their guide, haue a superficial knowledge which doth not affect the heart, or if any diuine light hath risen to them, it doth rather dazle their eyes then enlighten them; yea, that knowledge which they haue, they endeauiour to choake, willingly groping at noone day.

I X. The places of Scripture which they adde, they doe in the same manner mis-alledge, *Zach. 7. 11. Esay 6. 9. Mat. 13. 4. Acts 28. 25. and 26.* By which places, no other thing can be proued, then that reprobates and rebellious persons may refuse the grace of God, and resist his admonitions; which we willingly confesse. But what is this to finall resistance in the Elect?

X. They doe gloriously boast of the words of Christ, *Mat. 11. 21. Woe vnto thee Corazin, woe vnto thee Bethsaida; for if the mighty workes which were done in you, had beene done in Tyre and Sydon; they would haue repented long agoe in sacke-cloth and asbes.* The like place you haue, *Ezech. 3. 6.* Out of the place of *Matthew* they thus dispute.

That grace by which some men, to whom it is giuen, haue not beene conuerted, and others had beene conuerted if the same had beene giuen to them, is resistible.

But the grace of conuersion is such.

Therefore the grace of conuersion doth not worke vnrresistibly.

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There was no cause that they should so labour in the prouing of either proposition, seeing wee willingly admit of the conclusion : Wee know that the elect themselues doe resist the grace of God, although not perpetually, nor so that the grace of God should be finally hindred. The question is, whether it may come to passe, that the elect may so resist the grace of God, that they may neuer be conuerted, or that they may extinguish it, and finally hinder it. The good men doe not touch this question, but doe wander other where.

X. Yet doe they not vphold those two propositions with fit proofes. The Maior and first proposition they thus proue : *If Grace worke conuersion in man by an vnresistible force, it should alwayes and euery where worke with the like efficacy.* But I deny that that will follow: For although grace should vnresistibly worke conuersion in all men that are conuerted, yet it might come to passe, that it should worke in some men with greater efficacie, *to wit*, in those who are so affected that they doe presently and without delay follow God calling, and are inflamed with greater zeale and feruency then others, who obey more slackly and slowly.

XII. They proue the Minor and second proposition, by the example of the men of *Tyre*: But they suppose (without any prooffe) that Christ in this place doth speake of true conuersion, by which they are conuerted to whom God doth giue true faith and repentance : Which surely is a great demand. For seeing the men of *Tyre* and *Sidon* did not pertaine to the election of God, because they neuer were conuer-

ted, if the miracles had beene done amongst them, which were done amongst the men of *Corazin*, they might haue beene touched with a reuerence, and haue beene affected with the sence of their sinne, and haue beene cast downe with that repentance which is bred by the feare of punishment; such as was the repentance of *Ahab*, 1 *King*. 21. and of the greater part of the *Ninivites*, as the ruine of *Ninive* a while after doth declare, as we learne, *Neh*. 1. 1. and out of the last Chapter of *Tobias*. In which thing, the men of *Tyre* had beene more praise-worthy, then the men of *Corazin*, who among so many miracles did not feele the least touch of griefe, nor gaue any signes of repentance. But I deny, that it was in the power of the men of *Tyre* to obtaine true faith, and to perseuere in it: without which yet there is no true repentance. And truly the *Arminians* seeme to me to accuse God of deceitfull enuie, and ill will, because hee knew that the men of *Tyre* were so affected, that if those miracles had come to them, they had seriously repented, and come to saluation; and yet he enuied this benefit to them, which notwithstanding he bestowed on a people, whom hee knew would neither be conuerted by miracles, nor by preaching.

XIII. In the seauenth place they thus dispute:

They who may resist the word of Grace and saluation, may also resist the spirit of repentance. But men may resist the word of grace and saluation: Therefore the same men may also resist the spirit of repentance.

We admit of the conclusion in that sence which I haue often said. They proue the Minor by the examples of reprobates, whom we know doe finally resist:

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But here it is ſpoken of the elect, and the queſtion is, whether they may ſo reſiſt grace that grace may be overcome and finally extinguished. This which is the thing to be proued, and is the ſtate of the queſtion, they leaue vntouched.

X I V. Being driven from the Scripture, they flye to Reaſon, and thus frame a Syllogiſme:

That which is required of vs in the Goſpell for due and filiall obedience, that is not wrought in vs by an vnreſiſtible power.

But faith and repentance are required of vs in the Goſpell for due and filiall obedience :

Therefore they are not wrought in vs by an vnreſiſtible power.

The Minor hath no neede of prooſe. The Maior they proue thus ; becauſe *that which is onely done in man by another, ſo that he onely behaueth himſelfe paſſiuely in it, cannot be called obedience.*

All theſe things are grounded on a double calumny : The firſt is, whereby they faigne that wee teach that conuerſion is wrought in vs vnreſiſtibly : The other, whereby they attribute to vs, that we ſay conuerſion and faith is wrought by God without vs ; and that men in conuerſion behaue themſelues onely paſſiuely. Truly we acknowledge no ſuch conuerſion, in which man ſhould doe nothing but onely ſuffer ; we know that man is ſo drawne by a ſweet and effectuall motion, and that his will is ſo bent and turned, that of vnwilling he is made willing, and doth worke, and is moued of his owne accord : We know that it is man himſelfe that doth beleeeue and repent, and not God. But we ſay that God doth giue to man,
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that he may be able to belecue and repent: No otherwise then the fruit doth moue it selfe in the wombe, and yet the motion it selfe and the power of mouing, it hath from God: It is sufficient to obedience, that man doth voluntarily obey God.

XV. And here we entreate the Reader that hee would stay a little, and take notice, how inconsiderately the *Arminians* deale here, and how aduerse and contrary they are to themselves. They deny that conuersion can be called obedience, if man doe onely behaue himselfe passiuely in it: But they themselves teach, that man doth onely behaue himselfe passiuely, in the beginning of his conuersion, which yet all the *Arminians* acknowledge to be obedience. Their words are these in their Epistle against the *Walachrians*, pag. 69. and 70. *Whether we say that the will is moued by the spirit onely by the fore-going operations of the vnderstanding, or that there is a certaine new energeti-call and operative quality infused to it, we alwaies determine that the will is first moued, that is, behaueth it selfe passiuely, before it doth actiuely moue it selfe to that which is good.* This they say, but that is especially to be noted, that the *Arminians* doe with one mouth teach, that the vnderstanding is vnresistibly enlightned by God; that is, that knowledge is so giuen by God that it cannot be resisted, when yet that knowledge is a kinde of obedience. For the Scripture doth euery where command vs to know and vnderstand, *Psalme 2. 10. Mat. 15. 10. and 2 Tim. 2. 7.* Is not the earnest alacrity of the Angels, to fulfill the commands of God, obedience? yet they cannot resist God commanding, nor can they desire to resist.

XVI. Lastly,

XVI. Lastly, they heape together absurdities, which they think may be drawn for that power which they call irresistible: They say that it doth follow from thence, that no other can be conuerted then they that are indeede conuerted: And that no man can be conuerted, before hee be conuerted indeede. But this ought to be so farre from seeming absurd, that on the contrary, it is impious to beleue that any one may be conuerted and regenerated, but hee whom God doth conuert and regenerate, and to whom he giueth faith and the spirit of adoption; or that any one can be conuerted before God conuert him. For if we be all by nature dead in sinne, it is certaine, that there are no other that can rise out of that spirituall death, then they that doe indeede rise. And if faith and the spirit of adoption is a gift of God proceeding from his meere grace; it is plaine, that they at length can be conuerted to whom God doth giue grace, whereby they may be conuerted in act. And seeing we are brought to that passe, that there is no man who doth nor resist Gods calling, it appeareth that no man can be conuerted, but he from whom God hath taken away this resistance and hath broke his hardnesse. Let these new Semipelagians looke to it and consider with what face they dare maintaine, that an vnregenerate man hath power of conuerting himselfe, before God conuert him in act, and how they can defend themselves against so many places of Scripture, and so many reasons and proofes, which we haue brought in the three and thirty Chapter. Can they bring an example (out of all records of Stories) of any one who hath obtained faith and
saluation,

saluation, by those gifts which doe happen to all men, euen to Heathens and vnregenerate persons?

XVII. That no man can conuert himselfe before he be conuerted and drawne by God, the Scripture doth euery where witnesse: *Conuert vs, and we shall be conuerted, Ier. 31. 18. Lament. 5. 21. Draw me, and wee will runne after thee, Cant. 1. 4.* Could the Thiefe conuert himselfe, before Christ after a meruailous and vtterable manner changed his heart, among so many occasions of doubting, and in the flight and feare of the Apostles themselves? Could *Paul* conuert himselfe before he was called from heauen by Christ? Surely godly mens eares are vnacquainted with this opinion, and it is of the Pelagian vaine. By this meanes the decree of God is abolished, by which he determined to vse the miraculous confession of the Thiefe to shew the efficacy of the death of Christ, and his diuine power in the very height of griefes and reproaches, and for a notable euidence of the election of grace. God might haue beene disappointed of these ends, if the Thiefe might haue conuerted himselfe some years before. God indeede did not hinder that hee should not be conuerted: but whereas all men of themselues and of their owne nature are vnable to conuert themselves, concerning those whom he decreed to conuert, he determined with himselfe in what time and manner he would conuert them.

XVIII. *But (say they) if no man can be conuerted, but he whom God doth conuert in deede and in act, it will thence follow that the rest who are called, are called in vaine, and that God should deale dissemblingly*
and

and vnwiſely, who ſhould call them to ſaluation, and yet withdraw the meanes neceſſary to obtaine ſaluation.

I anſwere, that this word *withdrawing*, doth ſufficiently proue how vnfaithfully they deale. For there is none of vs thinks that God doth withdraw from them who are not conuerted, the meanes neceſſary to ſaluation: For if he ſhould withdraw thoſe meanes from them, hee ſhould take from them that which they had: But no vnregenerate man euer had all the meanes neceſſary to ſaluation. It is one thing to withdraw the meanes neceſſary to ſaluation, and another thing not to giue them. It is one thing to pull out the eyes of the blinde, and it is another thing not to cure him that is blinde. It is ſufficiently manifeſt that God doth not giue to all men, all the meanes neceſſary to ſaluation: For there are infinite people, to whom he doth not ſend preachers of the Goſpell: And to very many, to whom the Goſpell is preached hee doth not giue faith and the ſpirit of Adoption. But they alone beleeue, who are fore-ordained to eternall life, *Act. 13.* All which things are abundantly proued in the former Chapters. Neither yet can God therefore be accuſed of folly or diſſembling, who doth call thoſe whom hee knoweth will not follow, & to whom he doth not giue the power of comming. For hee doth not deale diſſemblingly, nor vnwiſely, who doth require from man that which hee is not able, if he owe it, and if man himſelfe is the cauſe of his diſability. For God hath not loſt his right by the wickedneſſe of man; nor is he bound to ſupply to all men the meanes of paying what they owe, and of performing

ming what they are commanded. Nor doth he vnwisely or dissemblingly call the virgins who wanted oyle, although hee would not administer oyle to them, of which they themselves ought in time to haue had a care. Neither is it any doubt but that God doth require from euery man, yea, from the heathen themselves the perfect obedience of the law, which notwithstanding that it can be perfectly fulfilled by them, the *Arminians* themselves, vnlesse it be fearefully and doubtfully, dare not affirme. God doth not in vaine call those whom he knoweth will not follow, because he doth not deale vainely, who doth exact that which iustice doth require. Nor is it equall that although in a promiscuous and mingled multitude there are many reprobates, the word of God should therefore not be preached to that multitude, and the naughtinesse of wicked men should defraud the good, and that thereby something should be taken away, and detracted from the commodities of the elect. Nor is the Gospell preached in vaine to those that are obstinate, seeing that by their obstinacy, and by the punishments that follow it, the godly are brought to a wholesome feare, and are turned and drawne to prayer, and to the acknowledgement of the mercy of God to them. God did not in vaine send *Moses* to *Pharaoh*, and *Ezechiel* to the Iewes, although God himselfe fore-warned that *Pharaoh* would not obey *Moses*, nor the Iewes *Ezechiel*. Therefore here is no absurdity, how odiously soeuer they cry out vpon it. These scoffing men, that they might procure enuy to vs, doe boastingly cast out these things among the vnskillfull common people, and doe raise bubbles in

a ſhell, which are blowne away with the leaſt breath.

XIX. They alſo heape together reproachfull calumnies, falſely attributing thoſe things to vs which we doe not beleue: *To wit*, that God calleth thoſe who are not conuerted, purpoſely and onely for this end, that they might be inexcusable: Which thing, farre be it from vs that wee ſhould ſay. Wee ſay indeede that this doth happen, but wee doe not ſay, that this is the onely end propounded by God. Wee doe not thinke that the reprobates are onely therefore called that they might be made inexcusable, although by deſpiſing that calling they bring greater damnation vpon themſelues. God indeede doth offer his Goſpell to thoſe that will reiect it, but not to that end that they might reiect it. The end propounded to God in calling thoſe whom hee knoweth will not obey, is to require that which they owe, and to declare what is acceptable to him. Doth hee not alſo call, warne, and threaten them, that at the leaſt they might be ſo much conſtrained by feare, that they might not hurt thoſe that are good; And that by the example of their ſtubborneneſſe, which goeth not unpuniſhed, the godly might learne to feare, and by comparing their condition with thoſe to whom God hath not vouchſafed the like grace, they might more earneſtly loue God for the prerogatiue granted to them?

XX. Theſe Sectaries obieſt againe, *That by this meanes, ſome men haue matter and cauſe of ſecurity miniſtered to them, and of the contempt of thoſe meanes which God is wont to uſe to worke conuerſion, ſuch as are the preaching*

preaching of the word, &c. For if no man can conuert himselfe before this vnresistible drawing, and as soone as he is vnresistibly drawne he must needes be altogether conuerted, then all our care and diligence is void and vnprofitable: And to others there is matter of perpetual doubtings ministred as long as they feele no such drawing.

We haue already aduertised that this opinion is falsely laid vpon vs. That God doth draw a man vnresistibly. We onely say, that the elect, although they may resist a longtime, yet at length they obey God calling, and their voluntary conuersion is wrought certainly and infallibly, and that it cannot come to passe that they should neuer be conuerted, or being conuerted, that they should finally fall away, and the grace of God should be at length extinguished, and be finally overcome by the resistance of the flesh.

XXI. We deny, that security or contempt of the word can follow from such drawing, seeing that that grace it selfe doth create in vs care and diligence. See I pray, how ill these things square together, and how vnfitly it is said that the grace of God doth hinder godly carefulnesse, seeing that this carefulnesse it selfe is a part of grace: For how should grace, by which a man is regenerated, corrupt him? Or how should grace, by which he is stirred vp and pricked forward, giue him ouer to a languishing idlenesse? Therefore they doe, as if I should say, that a man is killed by the resurrection, or that hee is blacked ouer with a white colour: For they say that negligence is brought by that grace which doth beget godly care.

XXII. And

XXII. And there is no doubt but that the same absurdity may be drawne from the opinion of *Arminius*, whereby he thinks that some men are drawne of God by a congruent and agreeable manner and time, by which, they that are called doe most certainly follow. For I may say that by this doctrine mens consciences are cast into a deep sleep: for there will be some men who will speake thus: To what purpose is it to be carefull? Our endeauor is in vaine if we are not drawn after a congruent manner. And I doubt whether I am drawne after a congruent manner, or no. Hence cometh negligence, and a faith floating in vncertainty.

XXIII. That is no better which they adde, *That to some men there is matter of perpetuall doubtings so long as they feele no such drawing.* This absurdity is very absurdly vrged by the *Arminians*, who, with all their power, doe impugne the certainty of saluation whilest they command men to doubt of perseuerance. For let vs imagine that doubtings of saluation are bred by this our doctrine: Doe they condemne that in vs which they alow in themselves? Wee doe not deny that doubtings doe sometimes creepe on godly and good men, but yet those doubtings must needs diminish little by little, as they are more affected with the sence of the grace of God, and as their faith is increased. But it is not needefull that he who is already conuerted and doth beleue, should feele himselfe to be drawne vnresistibly, *that is*, to be so drawne as he cannot resist. For wee place the infallible certainty of conuersion not in the sence of man, who doth feele that hee cannot resist, but in the decree of God, by which it must needs be that

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they come to Christ whom hee hath elected to saluation. So the cause that the bones of Christ could not be broken, was not in the hardnesse of those bones, but in the purpose of God, who forbad they should be broke. And therefore it may come to passe, that they who shall certainly be saued by the decree of God, doe not certainly know of their saluation, and are often troubled with rising doubts. There are some to whom, after many yeeres of their life led soberly and godly, the confidence of saluation is at last given them at their death. Nor is it needefull that the faithfull man should trie himselfe whether hee be drawne with an vnrelistible power, but whether after serious and earnest repentance hee doth so wholly rest himselfe in the death of Christ, and in the promise of God, that thereby he might be stirred vp to piety, and to the feare of God. Whosoever doth feele himselfe to be thus affected, ought not scrupulously to weigh and examine the poyses and drammes of the efficacy of the spirit of God, and of vnconquerable grace, but so to order himselfe, that he may repress his rising doubts by prayer, and by the remembrance of the promises of God, and that hee may breake and bruisethe serpentine power of his lusts resisting the Spirit.

XXIV. And if any one doth otherwise, we are not they who can preuent all euils, or cure vices; knowing that by the best documents and lessons, the occasion of sinning may be taken, and that the best things may be wrested to the worse part.

XXV. I omit, that these Sectaries ioyne those things which cannot be coupled together, and doe
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make those things apposite and agreeing, which are opposite and disagreeing. For they saigne, that hee that hath true faith, may doubt whether he be seriously and indeede converted. Which surely is impossible: for true faith doth stirre vp in man, serious and true repentance, and the loue of God, which cannot be in man but it must be felt.

XXVI. Finally, the discommodities which these Sectaries doe pick out of our doctrine may be auoided: but the doctrine of the *Arminians* doth enwrap mens consciences, in vnauoydable euils. For hereby is man puffed vp with pride, teaching, that man can separate himselfe: that he can conuert himself: that he can conuert himself before he be converted in act by God: that man hath wherof he may boast: that God is bound to giue him sufficient grace: that God doth giue to man, what he is indebted to him: that the grace of God is not the totall cause of faith: that the grace of God is subiected to mans free-will. And on the other side *Arminianisme* doth vex mens consciences with a carefull doubting. For who can be certaine of his saluation, if our saluation is not certaine by the election and decree of God? And if the number of the elect be not certaine by the will of God? Or if God hath elected no man, but being considered as already dead? Or if the certainty of saluation doth rest on the strength of free-will, in the power wherof it is to perseuere, or not to perseuere? to beleene or not to beleene? to cause that God should be partaker of his desire, or should faile of his propounded end? Surely if there be place given to this deadly doctrine, faith and Christian humilitie is lost. For it must needs

be that they must be most doubtfull, who are most proud, It must needes be that the expectation of those men must hang in suspence, who make the will of man, a floating and vnstable thing, the foundation of their hope. Surely Satan doth therefore puffe vp these men with pride, that they might be burst in pieces, and doth lift them vp on high, that being cast downe from on high, he might more grieuously break them and crush them to pieces.

XXVII. But to that our obiection, by which we said, That if God doth worke in vs onely by the manner of perswasion, he is not the efficient cause of faith, but onely the stirrer vp thereof by the manner of an object; as Satan himselfe doth make it manifest, who is not the efficient cause of the sinne of man, although he doth stirre vp and instigate, and worke effectually in the sonnes of rebellion; to this obiection the *Arminians* answered nothing: But they object on the contrary side, *If God (say they) doth conuert those which are his (which are farre the lesser part) vnresistibly, and Satan doth auert and turne away the greater part resistibly, therein Satan is of more power then God, who by lesse and inferiour helpes can execute his purpose in many more men.* These good men doe alwaies put that their word *vnresistibly*, for *certainely* and *infallibly*. But to the purpose, I deny that they whom God doth draw and effectually conuert, are fewer then they whom Satan doth auert and turne away. Indeepe it is not to be doubted but that some in the beginnings of their conuersion, are removed from that beginning by the subtlety of Satan; But these are but few in comparison of them who neuer felt any assaults, or
pricks

pricks of repentance : Satan doth not auert these, seeing these are auerse by their owne nature. And whatsoeuer Satan doth is but small in comparison of the efficacy of the spirit of God in the elect. For Satan found men prone to sinne, and thrust them forward that were falling; nor is it any doubt but that the reprobates are not carried so much by the impulsion of Satan, as by their owne. Certainly it is a greater thing to heale a few that are deadly wounded, then to exacerbate and make more angry & grienous the wounds of many, and to poure vinegar on the Vlcer: It is farre more easie to thrust them forward that are falling, then to raise them that are fallen : to kill ten that are about to die, then to restore one to life that is dead.

XXVIII. And here they exclaime, that mans nature is auerted and ouerthrowne, while it is necessarily determined and limited to one thing. I answere, If by the word *necessitas* be vnderstood not constraint nor naturall necessitie (such as is the poise and inclination of all heauy things to the center of the world,) but an infallible certainty, and that voluntary and spontaneus, by such a necessity nature is not ouerthrowne. The nature of Angels is necessarily determined and limited to that which is good, and yet it is not therefore ouerthrowne. Our nature is necessarily determined and directed to the desiring of felicity, and yet it is not therefore destroyed. The will of the Israelites, whose hearts God touched, that they should cleaue vnto *Saul*, 1 *Sam.* 10. 26. The will of *Esau* yeelding with a suddaine change to the embracing of his brother, *Gen.* 33. The will of the Thiefe crucified with Christ; and of *Paul*, in the very point of conuersion,

were determined & limited to one thing; and yet force was not therefore offered to their free-will, or their nature destroyed. The vehemency of him that is thirstie mouing him to the drinke that is offered, is determined and limited to that one thing, and yet he doth not therefore cease to be a man, nor is his nature therefore ouerthrowne. God hath some secret and vnperceiueable meanes, by which he can bow mans will, the liberty thereof being vntouched.

An addition to the thirteenth Chapter, containing some places that are taken out of the confession of the Churches of France, and out of the chiefeſt Doctōrs of this age, concerning the obiect of Predeſtination.

THe twelfth Article of the confession of the Church of France, is this; *We beleene that God out of that corruption and generall curse into which all men were plunged, doth free those whom in his eternall and immutable counsell he elected, of his mere goodnesse and mercy, in our Lord Iesus Christ, without the consideration of workes; leaving the rest in the same corruption and damnation, to shew forth, in these his iustice; and in them the riches of his mercy: For none of them are better then others, before God hath seperated them, &c.* Iohn Calvin in his Comentary vpon the ninth Chapter of the Epistle to the Romanes, speaking of Iacob and Esau in the wombe, hath these words; *God in the defiled nature of man, such as was in man, could consider nothing whereby he might be inducd to doe good to it; when therefore he saith that both of them had done neither good nor euill, that also is to be added*
which

which he doth presuppose, to wit, that they were both the sonnes of Adam, by nature sinners, indued not with a mite of righteousness. Esau was iustly reiect^d, because he was naturally the childe of wrath; yet least any scruple should remaine, as if his condition had beene the worse for the beholding of any sinne or vice, it was expedient that his sinnes should be no lesse excluded then his vertues. It is true indeede, that the neare cause of reprobation is, because we are all curst in Adam.

The same Calvin in his Booke of the eternall predestination of God, in the beginning of the Epistle, which is set before the booke. *The free Election of God* (saith he) is, whereby he adopted to himselfe out of mankinde lost and condemned, those whom it seemed good to him. Pag. 955. He doth allow the opinion of Saint *Austin*, speaking thus; They that are not to perseuere, are not seperated by the Predestination and fore-knowledge of God from that masse of perdition and destruction, and therefore are not called according to his purpose.

Pag. 691. I would know if Esau and Iacob should haue beene left to their common nature, what good workes God should haue found in Iacob, more then in Esau. Surely they both by the hardnesse of their stony heart, would haue alike refused saluation offered.

In the same place; When Paul saith that for granted, which is incredible to these good Diuines, that all men are equally unworthy, that alike corruption of nature is in all men, hee thence safely determined that God doth by his free purpose elect whomsoever he electeth.

In the same place that of *Austin* is most true; That those that are redeemed are seperated from those that perish, onely by grace, whom the common masse, deriued
from

from the same originall, had ioyned together to destruction.

Pag. 965. He doth witnesse, that God prepared the vessels of mercy for his glory: if this be speciall to the elect, it is manifest that the rest are fitted to destruction, because being left to their nature, they are certainly deuoted to destruction.

Pag. 970. The Readers are to be admonished, that both these are equally condemned by Pighius, viz. That God from the beginning when yet the state of man was intire, decreed what afterwards should come to passe; and that now hee chose out of the perished Masse whom he would. He mocketh Austin, and all that are like him, that is, all the godly, who doe thinke that God after he fore-knew the vniuersall ruine of mankinde in the person of Adam, appointed some to life, and some to destruction.

The same man in his Institutions, Lib. 3. Chap. 22. Sect. 1. When Paul teacheth that we were elected in Christ before the creation of the world, certainly he doth take away all respect of our owne worth; for it is as much as if he should say: Because our heauenly father found nothing worthy of Election in the whole seede of Adam, he turned his eyes vpon Christ, that as it were out of his body he might choose members whom he would after take into the fellowship of life. Therefore let this reason preuaile with the faithfull, that therefore God adopted vs in Christ to his heauenly inheritance, because in our selues we were not capable of this excellency.

And Section 7. If any one aske from whence God elected, he in another place answereth, out of the world, which he excludeth from his prayers, when he doth commend his Disciples to his Father.

And

And Chap. 23. Sect. 3. *If any one should set upon vs with these words ; Why God from the beginning predestinated some men to death, who when they were not, could not deserue the iudgement of death : Instead of an answer, we may againe aske them ; What they thinke God is indebted to man, if he will esteeme him according to his owne nature ? As we are all defiled with sinne, we cannot but be odious to God ; and that not in a tyrannicall cruelty, but in the most equall respect of iustice: And if all they whom God doth predestinate to death, are by a naturall condition obnoxious and subiect to the iudgement of death; of what iniustice (I pray you) of his towards them can they complaine? Let all the sonnes of Adam come, let them contend and dispute with their Creatour, because by his eternall providence they were appointed to perpetuall calamity before their generation : What could they speake against this defence, when as God shall on the contrary side call them to the knowledge of themselves? If all are taken out of the (corrupted Masse) it is no meruaile if they lye vnder damnation.*

Hieronymius Zanchius. Miscellan. Lib. 3. In his Treatise of the Saints, at the end of the first Chapter, hath these words ; Generall Predestination, (that is, the predestination of all men) is the eternall, most wise, and immutable decree of God, by which he determined with himselfe from eternity; first, to create all men iust and wise, according to his image and likenesse, and to permit that they being tempted by Sathan, should of their owne free-will fall into sinne, and should fall into the pit of eternall death, as the most iust stipend of their sinne : Secondly, of his grace by Christ, to free some of them out of the pit of sinne and death by certaine meanes, and to accompany them with his spirit whom he freed, and at length to giue them eter-

mall life; and to others (he decreed) not to vouchſafe this grace, but rather to blinde them and harden them with Satan, and to deſtroy them with eternall deſtruction, &c.

The ſame man in the ſame place: The ſpeciall predeſtination of the elect, is the eternall, moſt wiſe, and immutable decree of God, whereby he determined with himſelfe from eternitv, according to the good pleaſure of his will, freely to deliuer by Chriſt, ſome certaine and ſet men, fallen with all the reſt into the deepe pit of ſinne and death.

The ſame man lib. 5. de Natura Dei, cap. 2. queſt. 4. By aſcending after this order from the effects to the cauſes, and by deſcending from the cauſes to the effects, Election and Reprobation may and ought to be conſidered by vs; to wit, that God from eternitv determined by a firme decree, firſt to create all men, then to ſuffer them to fall into ſinne, and for ſinne to be obnoxious to eternall death; Laſtly, to free (by that meanes which he hath freed) ſome men by Chriſt, and to giue them eternall life, but to reieſt the reſt from this grace, and being left in their ſinnes at length to puniſh them eternally for their ſinnes.

Bucer vpon the ninth Chapter to the Romanes: They that will plainly and ſimply follow Gods word may eaſily free themſelues from theſe things, for they ſtick faſt to this that God doth wiſſeſſe of himſelfe, viz. that he out of mankind, deſtroyed by their firſt father, choſe ſome men to be framed by him to a new and bleſſed life; and he accounted the reſt the veſſels of his wrath.

Philip Melancthon, in his Theologicall Common places, loco de Prædeſtin. doth reapeate theſe words more then once: It is certaine that this is the cauſe of Reprobation, to wit, ſinne in man.

Vulſangius Muſculus, loco de Elect. Chap. 5. It is manifeſt that our election is not made for any reſpect of our quality:

quality : It must needs be therefore that we seeke the respect of our election in God electing. For the sence of our owne baseness and deprauation doth drine vs thither. Dauid said; What is man that thou art mindfull of him, and the son of man that thou didst predestinate him when thou didst fore-know that he would be euill and depraued.

Danid Paraus in his commentary on the ninth chapter to the Romanes, Page eight hundred and sixeteene, will haue Iacob and Esau to be considered as sinners by God electing. The cause (saith he) was the eternall purpose of God, whereby he determined to make such difference of them. Esau was wicked, and Iacob was no lesse wicked; for they were both conceived in sinne: and yet God loued the one and hated the other: not for any inherent or fore-seene difference; but *κατ' ἐκλογὴν*. according to election, whereby he elected one but not the other.

The same man, page 819. The pleasure or will of God calling, is his purpose according to election in Christ: that is, the purpose of God, whereby out of the perished masse he seperated some from others, by choosing these and leaving the rest: which purpose is called Predestination, containing under it, Election and Abiection.

The Pastors of the Walachrian Churches, in their Epistle, doe with one consent thus define Predestination This is the opinion of them who cleaue to the old and receiued confession of our Churches. That God from eternity according to the immutable good pleasure of his will, decreed to saue some men, whom by his meere bounty in Christ Iesus, he seuered out of corrupted mankind, &c.

Iohn Piscator, a most rigorous maintainer of Predestination out of the entire and vncorrupted Masse, and of reprobation without the beholding of sinne, hath very lately set forth a treatise digested into ten

Aphorismes, the second whereof is conceived in these words. *This Predestination hath two species or kinds, the one whereof is called Election, the other Reprobation, by a Metonymy of the effect. For election and reprobation are properly referred to mankind already made and fallen, but Metonymically the decree it selfe of Electing or Reprobating is so named.* The learned man doth at length see that it must needs be, that in election and reprobation, man be considered as already fallen, and in the corrupted Masse: But he hath deuised another higher decree, whereby God doth neither elect nor reprobate, but doth only decree to elect and reprobate. Of which decree there is no mention made in the Scripture.

Finally, the Synode of *Dordt*, in the seventh Canon doth thus define election. *Election is the vncchangeable purpose of God, by which, before the foundation of the world, according to the free good pleasure of his will, of his meere grace he hath chosen out of all mankind to saluation in Christ, a certaine and set number of men, neither better nor more worthy then others, but lying in the common misery with others, and fallen from originall righteousness into sinne and destruction by their owne fault, &c.*

The same Fathers in the 15. Canon of Reprobation doe thus speake. *The holy Scripture doth manifest and commend vnto vs this eternall and free grace, especially when it doth further witnesse that not all men are elected, but that some are not elected, or are passed by in the eternall election of God. To wit, those whom God according to his free, iust, vnreprouable, and immutable good pleasure decreed to leaue in the common misery, into which they had cast themselues by their owne fault, and not to giue to them saving faith, and the grace of conuersion, &c.*

FINIS.

